DOCUMENT RESUME

ED 189 989 HE 012 938

TITLE Church and College: A Vital Partnership. Volume 1: Affirmation--A shared Commitment for Creative Renewal.

INSTITUTION Austin Coll., Sherman, Tex. Center for Program and Institutional Renewal.; National Congress on Church-Related Colleges and Universities, Sherman, Tex.

PUB DATE 80

NOTE 160p.; For related documents see HE 012 939-941.

EDRS PRICE MF01/PC07 Plus Postage.

DESCRIPTORS *Church Related Colleges; *Church Role; College Administration; *Futures (of Society); *Higher Education; Institutional Cooperation; Organizational Change; *Organizational Development; Organizational Objectives; *Religious Education; Retrenchment

ABSTRACT

During the two-year period 1979-80, the National Congress on Church-Related Colleges and Universities operated as a cooperative effort of 23 denominations to examine the issues facing their institutions of higher education. The significant papers and a record of events appear in this and three other volumes. In this volume the contents include: Introduction: The Framework and Program of the National Congress on Church-Related Colleges and Universities; Message from the President of the United States; The Church and the College in the Context of the Private Sector (Landrum R. Bolling); Ecumenicity and Diversity: The Basis of Our Unity (Faith Burgess); Affirmations for Renewal; Action Plans for Renewal; Inventory for Renewal; Questions for a Church-Related College and a College-Related Church (Merle Allshouse); summaries of five topical meetings in Washington (denominational action plans, legal services, societal issues, college experiences in renewal, and public policy involvement); messages from two members of the Board of Directors (Shirley Jones, Ralph Tanner); and concluding address (Shirley M. Hufstedler). Appended is a list of contributors to the National Congress, including sources of financial support. (Author/MSE)

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CHURCH AND COLLEGE:
A VITAL PARTNERSHIP
Volume 1: Affirmation
A Shared Commitment for Creative Renewal

A publication of
The National Congress on Church-Related
Colleges and Universities

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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HE012 938

Published Through
The Center for Program and Institutional Renewal
at Austin College
Sherman, Texas

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Chairmen of the Six Study Commissions
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Three Supporting Foundations

PREFACE

For the two-year period 1978-1980 the National Congress on Church-Related Colleges and Universities has been a cooperative effort of twenty-three denominations to examine the issues facing their institutions of higher education. Literally hundreds of people have been involved – nationally recognized church leaders and educational scholars, denominational executives and college officials, lay members of congregations and constituents of colleges, and many others representing a cross-section of those concerned about church-related colleges and universities.

The participants have faced their task in a variety of ways. They have held two national meetings, one at the University of Notre Dame in June 1979 and one in Washington, D.C. in February 1980. They have worked through Study Commissions to address particular issues in depth. And they have, through their individual denominations, designed plans of action to reach out to the broad spectrum of church members and constituents of church-related colleges and universities.

To capture the substance of all the work carried out during the last two years, the National Congress is issuing a set of publications – *Church and College: A Vital Partnership* – containing the significant papers and a record of events. There are four volumes in this series of publications.

1. *AFFIRMATION – A Shared Commitment for Creative Renewal.* This volume is a summary of the main work thrust of the National Congress. It contains Affirmations about the value and contribution of the church-related college, Action Plans to renew the colleges' ability to face the issues of the future, and an Inventory for Renewal to help colleges and churches alike continually assess their status. This volume also contains a brief description of all National Congress activities and processes, including excerpts from speeches at the two national meetings.

2. *MISSION – A Shared Vision of Educational Purpose.*

3. *ACCOUNTABILITY – Keeping Faith with One Another.* These two companion volumes contain the papers developed by the six Study Commissions of the National Congress. The papers cover the six areas of educational purposes and

programs, issues of society, relationships between churches and colleges, legal issues, public policy issues, and financial issues. In each area the papers attempt to define the issues and to identify options for churches and colleges to deal with the issues. Also, an overview statement appears at the first of Volume 2. It describes the general framework of church-related colleges and is the base from which the Study Commissions delved into their areas of specific issues. Having the overview eliminated the need for each Commission to repeat basic conditions and provided a common predicate from which all began their work.

These papers are significant in themselves, but they have also served other useful functions for the National Congress. For the Notre Dame meeting, they were the basis of discussion sessions and the means to acquaint many individuals with the issues concerning church-related colleges. For the Washington meeting, they were the primary resource from which the meeting's documents were drawn – the Affirmations, Action Plans, and Inventory for Renewal. Through the development and discussion of the Affirmations, Action Plans, and Inventory, the National Congress synthesized the papers of all six Commissions and brought focus to its overall work. That kind of integrating statement would not have been possible, however, without the original sources to draw upon.

4. *EXCHANGE – Sharing Resources for Renewal.* This volume contains information of two kinds: first, a bibliography of recent books and published articles about church-related higher education, and second, a bibliography of materials on church-related higher education available through denominations and colleges. This volume is perhaps the most extensive bibliography on church-related higher education.

The preparation of these volumes, and indeed the work of the entire two-year National Congress program, have been accomplished because of the dedicated efforts of many individuals. First and foremost among these are the 1200 persons who attended the National Congress meetings at the University of Notre Dame and in Washington, D.C. The

willingness of those delegates to make suggestions for next steps, to give serious attention to drafts of material, and to share ideas across denominations and colleges has contributed in large measure to the success of the National Congress.

Guidance for all National Congress activities has been provided by the Board of Directors, chaired by Terry Sanford, and particularly by the Board's Executive Committee, chaired by John Murphy. Working closely with the Executive Committee has been the Denominational Liaison Officers and the Study Commission Chairmen, and the National Committee, under the leadership of Theodore Hesburgh, has been an important link to the larger society for the National Congress. All of these contributors to the National Congress are listed by name in the Appendix to this volume.

Key program responsibilities were carried by individual members of the Executive Committee who also served as Vice Chairs of the Board: Ben Fisher, Congress Program and Major Events; Ralph Tanner, Finances and Liaison with the Executives for Church-Related Higher Education; Shirley Jones, Denominational Relations and Programs; Merle Allshouse, Study Commission Coordination; and William Lovell, Secretary.

Specific mention of certain individuals is also in order. Those who gave addresses and led worship experiences at the two national gatherings played key roles. Those included Dr. Sanford, Dr. Hesburgh, John Silber, Dallin Oaks, Cynthia Wedel, Albert Quie, the late Joseph Johnson Jr., L.D. Johnson, Shirley Heckman, Mark Moore, William Lovell, William Johnson Jr., Fred Harder, Charles Bruning, John Grabner, Landrum Bolling, Shirley Jones, Merle Allshouse, Ralph Tanner, Faith Burgess, and Shirley Hufstedler.

In specific areas, Jeanne Knoerle and Marian Brady did the major work in preparing Volume 4, *Exchange*, which lists a plethora of resources on church-related higher education. Charles Bruning and Alice Gallin designed the process for the Washington meeting working session and laid the groundwork for the success of that meeting. Jack Harwell provided expertise in public relations throughout the two years of the National Congress and has been assisted by Charles Cole.

A special task force developed the Inventory for Renewal. Members of the Task Force included Merle Allshouse (chairman), William Byron, Alice Gallin, Philip Moots, and John Murphy. They were assisted by Roger Bloomfield, Edward Gaffney Jr., Victor Hahn, William Lovell, George Rainsford, Richard Solberg, and Kent Weeks. Other assistance on the Inventory came from the staff of the Association of Governing

Boards of Universities and Colleges (AGB) – Robert Gale, Linda Einstein, Richard Ingram, and Nathan Dickmeyer. A general debt of gratitude is also expressed to the AGB, whose survey instrument, "Self Study Criteria for Governing Boards of Private Colleges and Universities" (revised edition, 1979), was a model for the Inventory.

Throughout all activities, three foundations provided financial support and moral encouragement – the Ford Foundation, the William and Flora Hewlett Foundation, and the Arthur Vining Davis Foundations. The support of these foundations has been critically important for the work of the Study Commissions of the National Congress and thus for the entire cause of church-related colleges and universities. That support is gratefully appreciated.

Finally, but far from least, gratitude must be expressed to Austin College and its Board of Trustees. The College and the Trustees made this undertaking a major College project through an arrangement with the National Congress Board of Directors and have generously provided through the College's Center for Program and Institutional Renewal the staff leadership and services for the National Congress. The Center's staff has handled much of the planning as well as the everyday operations of the National Congress. Words of appreciation must particularly go to Katy Ollett and Julia Richmond, whose professional assistance has been of great value to the National Congress and especially to Suzanne Starnes who has been a primary writer and editor of the main working documents and the final volumes.

All those named above and others who have participated in the National Congress hope that their efforts result in renewed vitality and purposefulness for church-related colleges and college-related churches as they face the future. If such results do occur, the 1978-1980 National Congress on Church-Related Colleges and Universities will have been a success indeed.

John D. Moseley
Chancellor and Director of the
Center for Program and
Institutional Renewal
Austin College, Sherman, Texas
Served as Executive Director of the
National Congress

INTRODUCTION:

THE FRAMEWORK AND PURPOSE OF THE NATIONAL CONGRESS ON CHURCH-RELATED COLLEGES AND UNIVERSITIES

The National Congress on Church-Related Colleges and Universities had its genesis in the ad hoc meetings of a group of denominational executives, the Executives for Church-Related Higher Education. These executives were concerned about the seeming lack of awareness and understanding of the crises facing church-related higher education on the part of the American public in general and the church constituency in particular.

Through the relationship of the Southern Baptist Convention, and particularly through the work of Baptist educational leader Ben Fisher, the executives arranged a meeting at the White House to express their concern to the President of the United States. In that meeting the President voiced his support for the role of church-related colleges and universities in the nation and gave encouragement to the executives.

The denominational executives made the decision to translate their concern into a concrete plan, and the result was the creation in 1978 of the National Congress on Church-Related Colleges and Universities involving 23 denominations representing over 600 church-related colleges and universities and 100 million church members. Combined enrollments of all private church-related colleges and universities in the United States totalled 1.2 million students, and combined capital assets (book value of land, buildings and endowments) totalled $15.35 billion. In fiscal 1979 these schools had operation funds of $6.8 billion dollars.

The main purposes of the National Congress have been to reaffirm the role and value of church-related colleges and universities and to initiate renewal and recommitment in these institutions, all to the end of strengthening the position of these institutions in society. In the process, the National Congress has sought to reaffirm basic Christian commitments, to establish new bonds of unity and understanding between the institutions and their sponsoring denominations, to encourage an attitude of openness among church-related institutions of differing denominations, to foster understanding and awareness by the American public of the church-related colleges and universities and the issues they face, and to celebrate the contribution of these institutions to the religious, social, and cultural development of the nation.

Condensed, the purposes have centered on the need to communicate outward about church-related colleges and universities and the need to work together on issues facing these institutions. Indeed, the subtitle for the National Congress has been stated as "A Cooperative Program of Affirmation and Renewal." Accordingly, the purposes have been carried out through a two-part program – (1) events to attract the attention of the public and to involve individuals in learning about the church-related college and university, and (2) a study emphasis to examine issues and to suggest ways denominations and institutions could deal with those issues.

This two-part program included meetings at the University of Notre Dame and at Washington to bring together delegates from the participating denominations. The meetings provided for discussions across denominations and for the design of denominational plans of action because the denominations were recognized as the key means to carry out activities emerging from the National Congress.

The National Congress program also included the work of six Study Commissions, each focusing on specific issues:

1. Educational Purposes and Programs
2. Issues of Society
3. Forms of Relationships Between Church and College
4. Legal Issues for the Church and College
5. Public Policy Issues
6. Financial Issues

Each Study Commission followed a process of preparing draft papers on its topic, submitting those drafts to a small group of other persons for critique, and using the critiques to revise the drafts into Working Papers for presentation and discussion at the Notre Dame meeting. An overview statement described the challenge facing church-related colleges, such as increasing financial problems and decreasing numbers of potential students, and was used by each Study Commission to establish the context for its work. Throughout the process, care was taken to identify a range of options for colleges and denominations to deal with the issues. No one way was seen as *the* answer to an issue.

The Notre Dame meeting was a key point in the National Congress program. Over 700 delegates – church people and college people alike – met in South Bend on June 21-23, 1979, to worship together, to hear addresses in plenary sessions, to discuss issues and options in Study

Commission meetings, and to make plans for each denomination to focus on communication and renewal within its church and colleges. Theodore Hesburgh read a message of support and encouragement from the President of the United States. (The message is reproduced in this volume at the end of this Introduction.)

Nationally recognized speakers, while addressing specific topics in their speeches, also gave comments on the nature of the National Congress and its purposes. Dallin Oaks, President of Brigham Young University, began with comments on the ecumenicity of the endeavor:

> This National Congress is an unusual ecumenical effort, cooperative rather than ecclesiastical. We are not here to resolve our differences but to preserve them. We are met to forestall the forces that would homogenize higher education. The distinctive role of the church-related college is diversity.

Or, as L.D. Johnson, Chaplain at Furman University, put it,

> The other side of appreciating our diversity is acknowledging and respecting our differences.

Terry Sanford, Chairman of the Board of Directors of the National Congress and President of Duke University, made the point, too:

> It is both fascinating and exciting to realize that here we are, twenty-three denominations, all joining together, not to do something alike, not to be alike, not to merge structures, not to adopt common operations, but to celebrate diversity as we work together in common cause for the ultimate mission we all share.

Dr. Sanford added that the mission is

> that we lift up the sights of civilization by combining education with religious understanding.

Challenges in carrying out that mission were sounded. Albert Quie, Governor of Minnesota, said,

> One thing I can guarantee you – if you become more and more like the public institutions, there is no reason for your

> existence. There is only one reason for church-related colleges to exist, and that is for the distinction that they were founded in the first place. . .

This view was echoed by John Silber, President of Boston University:

> It is not so much a matter of whether we in the independent sector will survive but whether we deserve to survive. Do we offer anything that makes our survival important? . . . If we hope to survive, it must be on the condition that we stand for something.

Theodore Hesburgh, Chairman of the National Committee of the National Congress and President of the University of Notre Dame, and the late Joseph Johnson, then Bishop of the Christian Methodist Episcopal Church, made the point more specifically:

> Let us not be bashful about what we have to offer. The secular humanists have nothing to match it . . . The problem with most Christian educational institutions today is that they are too often bashfully and apologetically Christian. If we do not openly and enthusiastically discuss Christian values where they touch the various disciplines we teach, then where will this happen? (Hesburgh)

> Every educational institution, itself, which is responsible for the total set in force of the whole truth should consciously recognize the basic premise undertaken and the responsibilities, and acknowledge the divine mind without which its enterprise would not take place. (Johnson)

Cynthia Wedel, a President of the World Council of Churches, also addressed the "intelligence and caring behind our universe" and commented on the potential of the National Congress work:

> There are 100 million members of the 23 churches represented here. If even a fraction of them could catch the vision of the importance of the church-related college, if they knew of the threats to these institutions today, they could be formidable allies. They could give financial help, send their children to the colleges, recruit other students.

> They could be alerted to state and national legislation which affects private education and bring pressure on lawmakers. But in most churches, I fear, they don't do it and they won't do it because they are uninformed about the values of and the needs facing the church colleges.
>
> Each of us needs to go back to our own church and find ways to tell the story. This is a crucial area of mission, of bringing the Gospel of hope to the next generation. We who are gathered here are too small a group to cope with all the problems we see ahead. But if we remain united in our ecumenical concern for church-related colleges, and see ourselves as a vanguard of 100 million people, the values which we hold dear can be preserved. One of our biggest tasks is to light a fire under those 100 million!

Obviously, much was said at Notre Dame, and much occurred. In addition to the speeches and Study Commission meetings, a Resource and Information Exchange provided for sharing of ideas and materials across denominations and colleges. Denominations also held meetings and designed their plans for the future.

After the Notre Dame meeting, there were calls for more specific focus on the proposed accomplishments of the National Congress. Delegates asked for substantive "handles" to grasp the possibilities, and the Washington meeting and concluding work of the National Congress were planned with those requests in mind.

The result was the design of an integrated report of the work of the National Congress with the three key components of Affirmations, Action, and Inventory, all having the common theme of renewal, renewal to face aggressively the issues of the future. The work of the Study Commissions was used in developing the three parts, and denominational plans were reflected in the Action section. Members of Study Commissions, the National Committee, and the Board of Directors, as well as denominational executives, all participated in developing the drafts of Affirmations, Action Plans, and Inventory, and major contributions to all three parts were made by the participants in the Washington meeting.

Indeed, the Washington meeting, with more than 500 participants, was basically a series of working sessions. There were worship services and addresses by distinguished speakers, but the heart of the program was devoted to discussing the draft Affirmations, Action Plans, and Inventory in small groups. A carefully designed process provided for

each discussion group to make written suggestions about specific items in the draft material. All suggestions were reviewed in the process of reviewing the materials for final publication.

The Washington program also included other activities. Five topical meetings, held simultaneously, allowed participants to explore in-depth particular issues. Major addresses – by Landrum Bolling, President of the Council on Foundations and a member of the Board of Directors of the National Congress, and by Shirley Hufstedler, Secretary of Education and the personal representative of the President of the United States – challenged all to new visions. And, as at Notre Dame, individual denominations met to discuss their particular activities and strategies for the future.

Terry Sanford, President of Duke University and Chairman of the Board of Directors of the National Congress, expressed well the spirit behind the culminating Washington meeting in his opening remarks there:

> This is the day when we have come together to culminate our special mission. The coming of this day is not a simple happening because in our church heritage we know that this kind of ecumenicity is something that happens all too seldom. That we are here is assurance of our success in reaffirming in the minds and hearts of the American people the essential place of colleges and universities that have been founded on religious faith. . . .
>
> What we learn in the Study Commission reports, how hard we think about the issue, how we apply our own growing knowledge will help us design effective strategies within our denominations. This National Congress program is denomination-oriented and dependent on the denominations and colleges and universities for action. Our task at this meeting is to move from our firm theories to action-oriented material . . . .
>
> The constant challenge that we here face is to affirm the special distinctions of the church-related institutions of higher education within the private sector of higher education generally, and the diversity and service they provide as they relate insights of faith to issues of our changing society. If we begin to meet this challenge, we will have a highly successful Congress.
>
> The reports will give us suggestions and guidelines. They

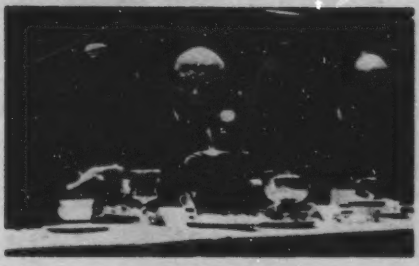
> are not to tell us what to do. That is as it should be. We value and contribute to diversity in America. We each will be left to our own creativity to take what we have learned here and do it our way. What we will have received here is a basis, a basis for our individual participation in the cause of the church-related college. We will have been encouraged to tell our story in whatever places and whatever ways we can and to participate in whatever activities that our churches and colleges choose to support. . . .

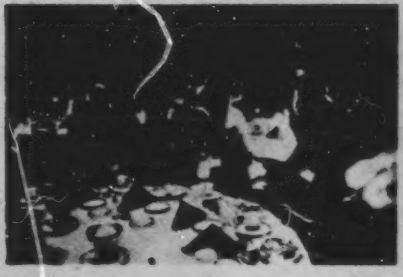
The Washington meeting and resulting publications officially concluded the life of the 1978-1980 National Congress. The Board of Directors made a final report to the initiating group, the Executives for Church-Related Higher Education, and the Executives thus re-assumed all responsibility, including the use of the National Congress logo, the holding of the copyright on National Congress publications, and the consideration of possibly holding other National Congresses in the future. Thus, the thrust of the National Congress continues not only through the work of individual denominations and colleges but also on a cooperative level through the Executives for Church-Related Higher Education.

For many, the experience of the 1978-1980 National Congress was perhaps best summarized by Dr. Sanford in his remarks to the Washington meeting:

> Because of the work of this National Congress on Church-Related Colleges and Universities, we have better vision and better direction, and we can make even greater contributions to the future by helping to lead the way for our society in this new decade. We are the ones to see that our church-related colleges and universities survive and endure so that they might serve and triumph.

Scenes from National Congress
Washington Meeting
February 1980





THE WHITE HOUSE

WASHINGTON

June 13, 1979

TO THE DELEGATES AT THE NATIONAL CONGRESS
ON CHURCH-RELATED COLLEGES AND UNIVERSITIES:

Our earliest institutions of higher learning in the United States were church-related, and the church-related colleges and universities still provide an important element in the educational spectrum of our Nation.

You convene today at one of our great church-related universities at a time when the future of some of our private institutions is in question. Yet many of our young people are desperately seeking meaning and purpose in their lives and educations, and many of our more mature citizens are seeking new opportunities and understanding. There is a great longing for a sense of commitment in an often impersonal society. They search for guidance in their efforts to find honesty, justice, human betterment and peace.

The church-related institutions, with all their diversity, have served to bring this sense of purpose and commitment to every generation of Americans, providing an opportunity for intellectual and spiritual growth as an essential part of the preparation for the responsibilities and challenges of life.

Violence, hatred and war still wound mankind. Poverty ravages the bodies and spirits of millions, even in the United States. Many of the world's people are persecuted for their beliefs, many are denied even basic literacy, many still lack the freedom to exercise their God-given human rights.

Colleges and universities have always represented a unique commitment to preserve all that was of value in the past and to transmit it to the young that they might build a better future for themselves as individuals and for their world. I do not believe the mission of the church-related college is completed. This Congress, with its various study commissions, seeks to address these challenges forthrightly, with a renewed commitment to the future. I wish you well in your deliberations.

In honoring the unique contribution of church-related colleges to the vigor and strength of our Nation, I must call upon you to strive even harder to uphold the intellectual, religious and humane values of your institutions. I believe you provide a needed response to the spiritual hunger of our day, and I wish you success as you seek out new paths in God's service.

Sincerely,

Jimmy Carter

Chapter 1

THE CHURCH AND THE COLLEGE IN THE CONTEXT OF THE PRIVATE SECTOR

Landrum R. Bolling

We are, I hope, passing through a time of re-discovery. For several years now there have been signs aplenty that much of the conventional social wisdom of the last fifty years has been discredited and that new analyses and new answers are being sought and formulated by honest and searching minds. These recent and current intellectual reappraisals are a far cry from the often sterile, confrontational arguments between liberals and conservatives in the 1930s, '40s and '50s. We have been moving, I believe, toward a reasoned, documented understanding of the need to reaffirm the values of the church, the private college, and the whole independent non-governmental, non-profit, independent sector in American life – and to do that whether we still wear the label of liberal or conservative, or no label at all.

Much of the thrust of the dominant socio-economic movements that came to the fore with the New Deal responses to the Great Depression was toward expanding and using the powers and resources of the state to counter social injustice, to provide relief for the poor, to stimulate the economy, to guarantee certain levels of protection, if not security, for the aging, the sick, the handicapped, and the unemployed. And, along the way, we came to the natural, if too-easy, view that government could and should satisfy an almost unlimited number and range of our needs and interests.

With the growing industrialization and urbanization of modern life, with the increasing powerlessness of the individual to cope with the swings of the business cycle, it was almost inevitable that statism in some form or other should take over, more and more, in this century of unparalleled change. Countries that escaped the violent revolutions and tyrannies of fascism and communism, nonetheless, moved toward the welfare state. Liberals and conservatives, who initially fought one another bitterly over the question of whether there should be a welfare state or not, came to argue, essentially, over the question as to who could run the welfare state better. This has been true in recent years in the periodic election campaigns of Republicans versus Democrats in our country, Labor versus Conservative in Great Britain, Social Democrats versus Christian Democrats in West Germany.

Yet, slowly, almost imperceptively, from many sectors of the political and socio-economic spectrum have come challenging questions about many of the basic pre-suppositions of the welfare state and urgent appeals to find alternatives to the all pervading, often clumsy, often ineffective agencies of governments.

We have alternatives, and we have had them all the time.

We have come to see, I believe, increasingly that our options are *not* just a rugged individualism or government paternalism, *not* just a rampant, uncontrollable, unlimited individualism or unlimited, uncontrollable statism. There is, literally, a third sector through which many of our needs and interests can be satisfied. There are, as Peter L. Berger and Richard J. Neuhaus wrote in their little book *To Empower People*, "mediating structures" which can make possible a better life, a better society, more rational and more humane solutions to problems than we are likely to have if we continue in a simple-minded way down the road toward statist monopoly of human services and all the controls that go with statist dominance.

These considerations are driving us back to ask the question about what are the values we really prize. We are being led to re-examine old – and I like to think eternal values – and to re-explore institutions and structures that could help sustain those values. We see that we have got to bring new energies, new resources, new vision, new expectations, new commitments to the family, the church, the school, the neighborhood, the private association in order to have the free, open, humane, and richly diverse life real human beings hunger to have.

Fortunately, these "mediating structures" – though battered and damaged by social upheavals and technological changes of our urbanized, industrialized, frenetically mobile society – these mediating structures have not been destroyed. They can be re-built and given new strength. They can have a rebirth of purpose and of power.

We have learned, with some sadness and pain, that government cannot solve all of our problems and satisfy all of our needs. We have learned some rather sobering facts about how government works, and we need to remember them.

1. It moves slowly, laboriously in doing much of what it does, as is true of other large, cumbersome bureaucracies.
2. It has difficulty in making sensitive, realistic, practical, and humane distinctions as are called for by differing individual circumstances. It over-regulates and attempts to create uniformity in what are often inappropriate circumstances.

3. It is costly in its operations, often much more costly than those activities of independent institutions, particularly those that use substantial numbers of volunteers.
4. It tends to create excessive expectations about promised solutions to difficult problems, and when those expectations are disappointed, as they so frequently are, many people feel powerless and hopeless and cynical.
5. Government tends, by the power and resources it commands, to over-awe individuals and the associations of individuals, those groups that Edmund Burke called the "little platoons" of society. Government tends to give many people a sense of alienation from society, of being faceless numbers in a great machine operation.
6. As government extends wider and wider, and deeper and deeper, its involvement in more and more of the affairs of our lives, many individuals and groups are discouraged from doing for themselves what many of them could do for themselves – and better than government can do for them.
7. Government activities tend inevitably to become politicized, to inject considerations of simple majoritarian popularity and the balancing of special interests.
8. Government tends to focus on the short-term, the immediate problems and issues, on this year's budget. Government finds great difficulties in planning ahead, in making long-time commitments.
9. Even with the best of intentions, government, by its sheer massiveness and its inherent drive toward uniformity, tends to restrict freedom, to constrict diversity.
10. Government is by nature big. It operates on something larger than a human scale. Human beings need human scale institutions.

One could say much more about government – its problems and its difficulties, its limitations and its failures. We could also say, of course, a great deal about the successes of government: its conserving of resources, its protection of human rights, its balancing out of competing claims, its restraint upon individual and corporate greed. Government is essential. We need its protective, policing, and servicing functions in so many phases of our lives. Government has had to take on expanded activities in our life time. The welfare state, I believe, is here to stay. Liberals and conservatives are forced to agree on that. But liberals and conservatives are beginning to agree, I believe, as never

before on the need for strong alternatives to government in the handling of many of our needs, and in the satisfying of many of our interests. One of the great challenges to our whole society is to find ways to make those alternatives real. We will not have those alternatives effected just by empty, pious rhetoric, of which we have had a lot in recent years. It is in the evolving of the agreement that we are beginning to re-discover the necessity for having strong independent structures, agencies, services that provide alternatives to government.

That is the setting today for looking at the independent and church-related college. They are part of the Third Sector, that Independent Sector – outside the government and outside the sector of profit-making business. Within that sector and for the good of the whole society the church-related colleges and universities have an enormously important role to play.

Let me talk about that role, first, in the programmatic sense and, second, in terms of legal and financial and administrative arrangements.

For our church-related institutions to serve our society in ways government cannot, or is unlikely to, let me list what seem to me to be some essential goals we should pursue, purposes around which these institutions should build substantial elements of their programs:

1. They must, first of all, demonstrate that they can have academic programs of genuine excellence. Church-related colleges gain no virtue by inferior course work. They can teach math, or French, or history as well as the best institutions of any other kind. And they can address issues of value and purpose and ultimate meaning of life as many of the secular institutions cannot or will not.
2. They must strive to maintain and strengthen the experience of community on their campuses. I think it is the ethos of our institutions that so much determines their impact upon their students and upon life. Most of our institutions are relatively small; all of them are or can be organized on a human scale. They can be models for a type of personal, caring community for which virtually all of us search. Their graduates can carry a vision of community into later relationships and structures of their lives. A living and vital community is one characterized by openness, honesty, mutual respect, caring for one another, seeking common ground with one another, accepting responsibility for one's own life and for a portion of the shared needs of others around us, and working cooperatively and creatively together. The ethos of

a church-related college, its lifestyle, can reflect those values, those purposes, and demonstrate those practices. These are the essential values and practices required for a vigorous, healthy private, voluntary Third Sector, and they are essential for the effectiveness of our colleges.

3. These institutions should give deliberate attention in their programs of education and research to the study of this important richly diverse Independent Sector. In the fields of history, sociology, political science, psychology, economics, communications significant course work and research projects could and should be undertaken in this whole broad field of voluntarism, independent associations, and the whole range of initiatives for the public good. It is almost beyond belief, and certainly hard to explain, why things so central to the development of American life as voluntarism and the private associations have not been given more attention than they have been given in the academic community. It is for me a very cheering thought that Yale University has finally set up a special center under John Simon to study this field. I personally wish for it great success. The church-related colleges and universities have a strong self-interest in changing this neglect of this field. And I would just love to follow the experience of some of you who may try to see what you can do in developing significant course work and research directed at that Third Sector.

Now let me turn to some of the legal and financial problems with which the whole community of church-related higher education has to live.

I am not going to spend time on that all-too familiar litany of the sad plight in which a great many church-related colleges find themselves: with soaring costs, inadequate endowments, limited revenues, and unfairly widening gaps between the charges to *their* students and the tax-subsidized, heavily tax-subsidized charges to students who attend the state universities. You know that story far too well. You, I hope, share with me the feeling that not much is to be gained by a "woe-is-me, oh my god ain't it awful" bemoaning and wringing of hands.

I want to speak to the problems in terms of possible responses.

First, let me say something about those matters with which each individual institution must wrestle on its own – and that is its own fund-raising. Let me warn you, quickly, I have no magic, miracle solutions. About the most important thing I ever learned about fund-

raising I learned from that wonderful, exuberant, evangelistic predecessor of mine at Earlham College, Thomas E. Jones. Tom Jones once told me, and I never forgot it. "Fund-raising, finally, is just sitting down next to somebody's desk and getting him to write a check. Everything else is conversation."

There are enormous resources for private giving that exist within the private sector: in the hands, first and foremost of all, of individuals and then of corporations and of foundations. You are not going to get a lot from foundations. Some of you will get something. You will get a lot more from individuals and corporations. How do you get it? How do you get more than you are now receiving? Answer: You work at it. But how, you ask, do we best work at it?

I don't know a better answer than one I have heard from my longtime friend and one-time consultant to Earlham, Paul H. Davis. Paul was for many years General-Secretary of Stanford University and fund-raising advisor to many colleges and universities across the country. Paul once said there are two things colleges can do to improve their fund-raising capacity. First, he says, the institution has to have a distinctive character, a program feature, a lifestyle quality of some kind that it can pursue with integrity and which sets it somewhat apart from all the other colleges in the land. And, second, he says, the institution has to provide continuous, sustained attention to its donors – not in terms of constant over-selling them, but to help them feel and see the excitement, the personal satisfaction, the involvement, and commitment that comes from being an investment partner in an enterprise that is going somewhere and doing something significant that the donor believes in.

The church-related college can have that distinctiveness, and it can have that kind of committed donor. And many do. And more could.

Finally, I want to say something about public policy as it relates to the church-related colleges and the Third Sector. I know something of the opportunities and challenge of state scholarship grants, of federal construction grants and loans, of government research contracts, of National Endowment grants, of federal loan and student assistance programs. There are many problems of policy substance and political strategy to work on in relation to all of these issues and programs.

I want to ask you to think about a matter of fundamental legal, constitutional, and philosophic significance. I think we need to provoke a searching nationwide re-examination of the whole issue of separation of church and state. We have had generations of confusion over what this doctrine means. The public, the administrative agencies of government,

and the courts are still confused. And though the issue has been litigated again and again, the most sophisticated lawyer would find it impossible to divine a consistent interpretation in the laws and court decisions under which we live and our educational institutions try to function.

As that admirable study published by the United Methodist Church in 1976 has shown, there are at least three major discernible legal themes in the varying majority opinions of the U.S. Supreme Court on the question of how the First Amendment affects legislation and government expenditures of funds that touch the church-related educational community. One theme is that of the absolutist "wall of separation" theorists who hold that there can be no involvement between government and religious institutions. The others allow the government to be somewhat involved in the secular activities of church-related institutions but there are many fuzzy criteria for determining what kinds of relationships are acceptable and when and how.

My feeling is that we need a sustained, comprehensive study of the church-and-state issue and then a persistent long-term effort to change the strange situation we have drifted into in which secularism, nonreligion if you like, has become a legally accepted kind of established religion, the *only* government-approved form of religion.

Despite Thomas Jefferson's comment about a "wall of separation" between church and state, the Founding Fathers had no such interpretation of that idea as it has been given in the past hundred years. They wanted to do two things: to reject the idea of an established religion to which everyone had to belong or pay taxes for or be under the control of. The other thing they were concerned about was that the government should not interfere in anybody's "free exercise" of religion, whatever that religion might be. This nation was founded by a diversity of dissenters. The right of religious dissent is very precious to the American people.

But those valid and hallowed principles do not support the narrow, doctrinaire notion that the government can or should ignore or discriminate against citizens who derive certain public services and benefits – education we are talking about particularly – from competent institutions that happen to be related to church bodies. The idea that tax funds could not be used for education provided through schools and colleges connected with churches is an idea that took over in this country only in the last hundred years and in its initial stages as part of the Know-Nothing movement (a kind of Ku Klux Klan crusade of its time) against the Catholic Church. States and cities throughout this land were partners with church bodies in providing education for much

of our history. That was the American way, if you like, for generations.

The public school movement, of course, had to come. It has been a great blessing to the nation. We would not see it harmed. But no one should be misled into believing that it was the original pattern of education, or was ever intended to have a monopoly of education. Nor do I believe was it intended to have a monopoly of public support.

That issue of the future of educational institutions related to churches can never be resolved until we have a thorough-going re-examination of the unhistoric policies and practices which have come to the fore in recent years to the great disadvantage of church-related education and – indeed – to the disadvantage of the whole independent, private sector.

What is ultimately at stake is the fundamental principle that holds that this is a diverse, pluralistic society. Ours is a society that has been built – as in no other country on earth – on the belief and the practice of encouraging private initiatives for the public good. Ours is a society that provides for many of its needs and advances, many of its cultural interests, through voluntary efforts, through private associations, through local neighborhood groups, and through churches. We are a society that knows, from direct experience of our own and from the even more ominous experience of other nations, that government cannot do it all, and government should not try to do it all. While affirming the great good government can do, and its necessary involvement in many phases of our life, let us also insist on the need to maintain, the absolute necessity to maintain, a strong, well-financed Third Sector – including the private and church-related colleges.

When we sort all that out in public debate and negotiation, we may find we can reach more agreement than many would predict on two very practical matters: We might be able to reach eventual agreement on access to public funds for many secular activities carried on by church-related bodies operating in parallel with government agencies. But we may also find, and I would prefer this, that we could conceivably come to agree that the revision of the tax laws could be so made that there can be truly strong, permanent acceptance of expanded tax credits and tax-deductions for those of us who want to direct a greater portion of our income (including a portion of our taxes) to the support of people-serving agencies in the private sector, including our private colleges.

That debate, that exploration, that negotiation is a challenge to all of us who affirm our faith, our commitment to private initiatives to preserve a free, open, pluralistic, humane, and value-oriented American society.

Chapter 2

ECUMENICITY AND DIVERSITY: THE BASIS OF OUR UNITY

Faith E. Burgess

Dr. Burgess, Dean of the Lutheran Theological Seminary at Philadelphia, Pennsylvania, conducted the Saturday worship service at the Washington meeting of the National Congress. The text of the service follows.

The Old Testament passage this morning is from the book of Malachi, chapter one, the eleventh verse:

> "For from the rising of the sun to its setting, My name is great among the nations, and in every place incense is offered to My name and a pure offering; for My name is great among the nations, says the Lord of Hosts."

The Epistle lesson is from the book of Ephesians, the fourth chapter, beginning at the first verse:

> "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all."

We find the Gospel lesson in the Gospel according to John, the seventeenth chapter, the twentieth and twenty-first verses:

> "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one, even as Thou, Father, art in me and I in Thee, that they also may be in us, so that the world may believe that Thou hast sent me."

Here end the scripture lessons.

Grace and peace to you from God our Father and from our Lord and Savior, Jesus Christ. Amen.

I have always found it a fascinating phenomenon that whenever an American goes to Japan or China, or for the first time meets a large number of Oriental people, the American is always struck by the fact that all Orientals seem to look alike. An interesting side to the phenomenon is that the reverse is also true. When someone first comes to this country from China or Japan, he thinks we all look alike. The differences between people that are so evident to us are not evident at all to someone who comes from the outside; in fact, to the outsider differences are very hard to discern.

We have all become conscious recently that the same is true in religion. For many, many years we have tended to treat the world of Islam as a monolithic unity. Yet now as we have come to know them better, we are conscious that there are tremendous divisions within Islam; in fact, there may even be as many denominations and sects within Islam as there are in the Christian fold. The person who stands outside of a group rarely sees the inner divisions of that group but only sees the unity.

This was forcefully brought home to me some years ago when my husband and I were traveling in Egypt, and we visited a Coptic church in the Coptic quarter of Cairo. After we had toured the church, the elderly priest who had shown us around fell into conversation with us. He asked if we were Christians, and we said yes, we were. When he inquired what kind of Christians we were, we told him that we were Lutherans. An absolutely blank look came upon his face. It was clear he had no idea what a Lutheran was. We tried a little bit of church history on him. We mentioned the religious upheaval of the 16th century that led to the split between the Lutherans and the Catholic Church, but he did not know anything about that. We talked about the Church of Rome and its great history throughout the whole of the Middle Ages; no, he had no idea what we were referring to. By this time, we were determined to find some common ground on which we could talk with him, so we went still further back in history. We spoke of the split between the East and the West in 1054. Still no response. We began then to talk about the great ecumenical councils of the early church, Nicaea and Ephesus; yes, yes, now we were on common ground. Now he knew what we were talking about. We moved to the Council of Chalcedon in 451 and the disagreement that followed that event. Then recognition dawned. "I understand," he said, "you're part of the Western heresy!" In a sense , to that Coptic priest, all of us in this room today are simply

a part of the Western heresy. He did not see or know the differentiations and diversity and divisions that seem so overwhelming to us, and he endowed us with a unity that many of us have had a great deal of difficulty professing. That is precisely the unity which our scripture passages speak of this morning.

In the Old Testament passage Malachi speaks of the unanimity and the unity of the worship of God: at all times and in all places "My name is great among the nations," says the Lord.

The writer of Ephesians speaks of the unity of the Spirit, of oneness, and he builds a magnificent crescendo on this theme: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all. This oneness, which is the hallmark of the whole of the book of Ephesians, points to that unity which we have, that we share in spite of ourselves, for it is not something that we produce or create; it is a oneness and a unity that has been created for us.

Finally, the Gospel of John speaks of a oneness that even supersedes all other kinds of oneness, the oneness of God in Christ, a oneness that is so close that it defies definition. Yet in that great high-priestly prayer, Christ speaks of that oneness as the unity which we have: he compares it to that unity that he has with the Father. That is the unity, that oneness that defies definition, which all of us in this room today share. Our unity, then, is a unity in Christ.

About a dozen years ago my husband and I spent a brief period of time in the Soviet Union. The highlight of that trip was something that happened almost by accident. We had the chance to take a bus trip to Sagorsk, a center of the Russian Orthodox Church, where there is both a monastery and a theological seminary. I remember very well our traveling across that frozen countryside – it was the first of January – and of being impressed by how many of the churches in the little villages were open, and the people were streaming into services. When we arrived at Sagorsk, there were three worship services in progress; we attended the services, visited the monastery, and at the end we found ourselves in a little dilapidated building that I suppose, euphemistically, would be called the gift shop. They really did not have anything for tourists. They had a few votive candles and some rather flimsy, mass-produced copies of Russian icons on cardboard. Partly as a souvenir of this very meaningful trip, and partly because a couple of the pictures interested us very much, we purchased two of these icons.

As I was making this transaction, I noticed at my side a little, old, Russian peasant woman was standing, watching me very closely. When

I had finished, she spoke to me. I did not understand her, for I could not speak her language. So I shook my head. She spoke to me again, this time clearly asking a question. I answered with the word that I had learned in Russia that was useful in such situations; I said, "Amerikanski" – I am an American. She looked rather startled, and then tears came to her eyes. She took my hand; she pointed to herself, and then to me, and then to the icon that I held. We could not communicate in words, but we knew that we were sisters in Christ, that we shared that unity which is closer than any other that we would ever know. We were worlds apart politically, economically, socially, geographically, and yet, we were one in Christ.

We have spent, as Christians, centuries stressing our traditions. Is it not time that we took our cue from that Coptic priest and from the woman in Sagorsk, and recognize that what is important is our unity? We share so much in common, and there is so much that we can do in common, that our differences become of minor importance. We should take this unity that we have in order to work together for the common cause in which we all are interested: that cause of strengthening our church-related colleges and universities. There *is* much that we *can* do together. We can work together on the political scene, noting the very symbolism of our meeting this time in Washington. We can share the psychological pressures and the financial burdens of the growing needs for legal support. We can communicate with one another what we, as individual churches, colleges, and denominations, have found helpful in facing some of the problems that beset us. And we can work together to bring the sense of values back into our society.

Yes, there is much that we can do together to further this cause of church-related higher education, for it is something that is important to all of us who are gathered here. In so doing, in a small way, as we work together, we mirror that oneness in Christ which we share and which we so often forget. We, here today, represent a colorful polyglot of denominations and colleges. It is this diversity which makes us exciting, but it is our unity which gives us our strength – one hope, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. Amen.

Chapter 3

AFFIRMATIONS FOR RENEWAL

These Affirmations express the rationale for the church-related college, its contribution to society and to higher education, and its role for the future. They are a beginning point for increasing understanding of the distinctiveness of the church-related college.

Participants in the National Congress give general agreement to the overall thrust of the affirmations, but there is no presumption that every person, denomination, college, and university subscribe to every idea expressed in the statement.

The Affirmations

Preamble: Church-relatedness is a broad concept including a wide spectrum which ranges from a close relationship with control to a more informal relationship of a commonality of inspiration.

The work of the National Congress on Church-Related Colleges and Universities affirms:

1. *The Christian religion, broadly conceived and manifested in its various traditions, provides the motivation and vision for the mission and purposes of church-related colleges and universities.** Belief in the love and sovereignty of God and in the relevance of God's action in Jesus Christ to the whole of life is central to that faith. This faith involves an alternative point of view for the interpretation of knowledge, different from much of secular higher education. Church-related colleges and universities present an opportunity for persons and communities to pursue higher education in an institution informed by these religious principles.

2. *The Christian perspective of church-related colleges and universities enriches and informs the educational goals of the institutions.* Like their state-supported counterparts, church-related colleges and universities are committed to develop the intellectual and analytic abilities of men and women, to discover truth and communicate it, and to advance

* The term "church-related" appears throughout as the terminology most commonly used by institutions. Others may prefer "Christian" or "faith-related," especially if there is not an actual relationship with a particular denomination or religious body.

the welfare of society. In addition, church-related colleges and universities seek to nurture the spiritual values of individuals, to explore the relation of faith and reason, to express to the broader society the prophetic witness of the church, and to encourage the discovery, personal integration, and celebration of life's meaning in all its dimensions. The result is educational programs with a distinctive Christian orientation as described below.

3. *The distinctive Christian orientation of church-related colleges and universities should enrich their educational programs.* The overriding concern of the programs is education for the whole person with focus on commitment and raising value issues. Programs therefore stress liberal learning and include value-centered inquiry and exposure to the teaching and commitment of the Christian church. Attention is given to the value dimensions in the disciplines and professions, to the effective ways of developing values and personal meaning in one's life, to the study of the Christian religious tradition (oftentimes particularly of the sponsor), and to the providing of a lively religious environment where spiritual growth, service, and Christian vocation can be nurtured. Church-related colleges and universities provide their programs with the conviction that the distinguishing characteristics not only are beneficial in their own right but also enhance the valid secular aspects of higher education, such as development of the intellect and acquisition of knowledge. Thus, the college's mission and goals determine the elements in the educational program, not financial need or other factors.

4. *Church-related colleges and universities have made and are making distinctive educational and spiritual contributions to higher education and society and will continue through reaffirmation of purpose and through renewal to make needed contributions in new times.* The first college established in the United States was church-related, and during the crucial founding and developmental periods of this nation, the education of the citizenry, at the higher education level, occurred because of church and denominational efforts. (Also, elementary and secondary education was initially sponsored by churches, and some still is.) These historic contributions are an important point of pride of the churches. Today church-related colleges and universities face a responsibility of similar significance, for never have the value orientations that these insitutions have to offer, such as living with Christian purpose, been more needed. As in the history and tradition from which they come, church-related colleges and universities can again be the

vanguard of a major value emphasis for the benefit of all higher education and all society.

The task is one of renewal. The church-related colleges and universities must always be humbly committed to renewal so that they can assume an aggressive role in facing the issues of their time.

5. *Church-related colleges and universities have great diversity among themselves but also are distinct from public colleges, an important source of strength for higher education and for society as a whole.* Diversity within church-related higher education stems from a rich variety of religious, ethnic, and cultural traditions represented in the founding bodies. There are multiple visions of specific programs, variety in the views of graduates, and a pluralism of commitments of responsibility and service. Diversity is good and desirable. For higher education, it provides a choice of institutions and approaches for students and faculty in their pursuit of truth. Moreover, the church-related institutions provide a notable balance and an educational alternative to the state-supported colleges. The existence of the church-related sector also affirms the principles of academic freedom, providing a significant source for the quest for truth. For society, the diversity expresses the spectrum of influence as broad as that of the religious communities themselves, contributing to the nation's heritage of a wide range of resources on which to draw to meet issues and problems of a complex society.

6. *The public interest will be served better when public policies provide a supportive environment for the continuing strength and contribution of church-related colleges and universities without undue regulation.* Church-related colleges and universities contribute to the public good in various ways. For example, they have often participated in extending educational opportunities to economically or educationally deprived segments of the population. Because of its existence, its diversity, and its various social involvement, the church-related sector is a major guarantor of the continuing struggle to right injustices. Because of their independence and their ability to press against the prevailing climate of the culture, church-related colleges and universities help to assure that openness will thrive within the nation's common life. Moreover, these institutions add to the diversity and choices available in higher education, are often sources of experimentation and innovation, and by their caring communities provide for learning environments not always available elsewhere. Accordingly, society

should be aware of steps it can take to provide a favorable environment for church-related institutions, for it is in society's own best interests. In the formulation of its public policy and in other appropriate ways, society should recognize the impact of its actions on church-related institutions. Both the public and independent (including church-related) sectors serve the common good and should be cherished.

7. *Churches and colleges should mutually benefit from a vital relationship together.* The church-related college is deepened in purpose and should be challenged continuously by the church's commitment to God's purpose for His creation, justice for all people, and participation in a just society. The church relationship helps the college in applying the insights of faith and the long tradition of the Christian heritage to knowledge and issues of the day. The college relationship helps the church in its continuing quest to discover truth and knowledge. Moreover, the college can serve the church by providing an intellectual environment where the faith can be developed and tested, where the moral implications of new knowledge and technology can be evaluated, and where students can be prepared to contribute later to the work of the church. There is thus an interdependence between church and college.

8. *Churches and colleges will interpret and supplement these affirmations in light of their own traditions and thus make their own affirmations for renewal.* This step highlights the richness of diversity in church-related higher education. Each denomination and church must assert its distinctiveness in view of its own commitments and directions. The National Congress affirms and supports this approach for the denominations and colleges.

Chapter 4

ACTION PLANS FOR RENEWAL

The Action Plans give specific, practical suggestions for renewal programs and activities by denominations and colleges. In essence, the Action Plans are suggestions for the translation of philosophy into programs.

The Action Plans are developed on three levels. First, a framework is given for steps that colleges and denominations can take together in a cooperative way. Second, various ways that an individual denomination can renew itself are given. These are generalized methods and specific examples from the plans designed by the participating denominations, and they are shared with the aim of stimulating ideas across denominations. Third, various ways that an individual college can renew itself are given. These are generalized methods and specific examples from the work of the Study Commissions, and they are shared with the aim of stimulating ideas across colleges and universities.

The action described at the latter two levels (denominational and college) are suggestions, and in some cases examples of possibilities – each denomination, college, and university can select from the full range of possibilities those most appropriate to meet its own needs for renewal.

The Action Plans

A. *The Cooperative Level – A Framework for Action Plans on Behalf of All Church-Related Colleges and Universities*

The National Congress on Church-Related Colleges and Universities has been a two-year project initiated by an ad hoc group known as the Executives for Church-Related Higher Education (here-after referred to as "the Executives"). The Executives planned an action-oriented project to be carried out through the denominations and their institutions because they believed the greatest impact could come through mutual work and involvement.

Certain potentially important activities are best carried out on a cooperative basis that cuts across all the concerned denominations. For example, efforts in behalf of public policy favorable to the church-related sector require the strength of numbers. Also, communication among church-related colleges and universities – to share ideas and to

alert all to pressing issues, such as those in the legal area – is best accomplished cooperatively rather than unilaterally. In addition, some concepts and programs suggested in the National Congress need further development and analysis that may be beyond the resources of any one institution.

Accordingly, the Executives will continue to monitor and work on efforts arising through the National Congress. The Board of Directors will make a final report to the Executives on the National Congress after the February meeting in Washington, concluding the two-year project and turning the responsibility for next steps back to the Executives. The Executives will then reassume all responsibility, including the use of the National Congress logo, the holding of the copyright on National Congress publications, and the consideration of possibly holding other National Congresses in the future. Cooperative level activities and projects will be able to be continued through the Executives for Church-Related Higher Education.

B. *The Denomination (or Church Body) Level – Actions Plans on Behalf of Its Institutions and Constituency*

These action plans focus on various steps a denomination could take to renew its understanding of, commitment to, and support for its related colleges and universities. The diversity of the particular denominations means that the action plans described here are suggestions. Any one denomination will select only those suggestions which fit its needs.

(Note: There is a variety of patterns of organization and relationships, not all of which are hierarchical. The word "denomination" is generally used below, but it should be recognized that many different kinds of relationships exist between colleges and church bodies, some of which do not even consider themselves "denominations." Hopefully, limitations of language will not interfere with the message.)

1. *Emphasize on the church-wide level the value of the related colleges and universities. Action for emphasis may take a variety of forms.* For example, one denomination[1] has recently adopted a statement describing the partnership between church and college. It also completed a church-wide survey in which the constituencies – church members, faculty, students, trustees, etc. – answered questions about the images and expectations of the colleges. Since the drafting of the partnership statement and the conducting of the survey, various follow-up activities have been held: (1) Colleges and supporting church bodies

have adopted their own statements to put the thrust of the church-wide partnership statement into operation on the local level. (2) Public forums and discussions have been held on campuses, in church assemblies, during educational conventions, and at retreats. (3) Colleges have used the two documents to review their purposes and programs. (4) The denomination's Department of Higher Education has brought constituents together in regional conferences to consider the future of church-related higher education and to provide opportunity for the representatives of particular colleges to examine the survey responses for their institution. (5) A small brochure on the partnership statement has been published for wide circulation, and an interpretive book is being prepared to give results of the survey.

Another denomination[2] has established a special three-year program to emphasize the church's concerns in higher education. A task force has been formed and is establishing special committees that are using the work of the six Study Commissions of the National Congress.

Other denominations[3] are also preparing for major church-wide emphases. One[4] has had special study papers prepared and held discussions in conferences on higher education. Many of these plans are reported in the published volumes of the National Congress.

2. *Re-examine relationships between the denomination, church agency, court, or religious group and the colleges and universities, writing new statements to describe them, where appropriate.* Such a process of re-examination seems beneficial to church and college alike, and in fact is under way in many cases. Changing circumstances of the day may call for clarifying, strengthening, or otherwise changing relationships. Resources are available to help in the process, including National Congress papers which describe constituent elements of a relationship, and ways to build the relationship. Many new legal problems and liability issues may be significant and call for renewed analysis and understanding of the legal aspect of relationships. To be most beneficial, the process of review should be mutual (church and college together) and consist of systematic steps.

3. *Provide denominational-level services to help colleges and universities with broad legal issues.** Although legal issues usually concern particular cases, often the cases provide general principles useful to others,

*This issue could possibly be addressed jointly by the Executives for Church-Related Higher Education because cooperative efforts in this area may be most beneficial.

particularly for preventative measures. A denomination or an association of its institutions can help all its colleges and universities in this area by providing church-sponsored seminars, training sessions, and a reporting service on legal issues for administrators and trustees. Emphasis should be on legal issues connected with the church-relatedness of the institution.

Another possibility is for the denomination (or educational association) to provide a legal counseling or advisory service through its own counsel or through arrangements with a law firm. At least one model exists for such centralized services. A major denomination has a legal services program that includes use of a law firm with expertise in higher education law. The firm has a broad view of emerging legal problems and provides consultation to colleges and universities. The firm provides legal services for the institutions primarily on a fee-for-service basis, although on occasion the denomination subsidizes such services. Attention to legal issues is particularly important in the prevention of legal problems and in handling the increasing number and complexity of governmental regulations.

4. *Engage in cooperative activities with colleges and universities, using existing resources of both church and college.* Denominations, which have higher education divisions, could take further actions in cooperation with their colleges and universities. For example, many denominations give leadership to the associations of their institutions, and many use this relationship to assist in the renewal of the institutions and to suggest possible new directions for the associations. Cooperative analysis of positions on public policy and legal issues and cooperative steps to strengthen the leadership of both the church and the colleges could be beneficial. Other possible joint ventures include a cooperative recruiting program (one program is designed to recruit students on behalf of all the denomination's colleges and universities) and a public relations emphasis to place articles and ads in church publications and thereby communicate to the constituency.

5. *Use denominational organizations to support the colleges and universities where appropriate.* The educational and nurturing arms of the church can be informative and supportive of the colleges and universities as they go about their own work. For example, the agency for services to youth could initiate a college counseling service to provide assistance to the denomination's youth in making decisions about whether to attend college, where to attend, and what available resources

can be used. Another example would be to keep clergy sensitive to the need for lifelong learning for the individual and to make them aware of ways the colleges and universities can help meet these new and increasing needs of their congregations. Still another example would be recognition through the stewardship program of the financial support from individuals to colleges, especially in terms of the stewardship of estates through bequests, trusts, etc.

6. *Call upon the academic resources of colleges and universities to meet needs of the denomination.* The areas of leadership, new social issues, and research are particularly relevant here. The church is a natural constituency of the institutions, and research in areas of interest to the church have high priority. Churches should use the expertise found in their colleges and universities in their own studies and projects when these are in fields where such expertise exists and is available. Similarly, many concerns and issues before the church are being dealt with in the curricular programs of the colleges and universities. Bridges of communication regarding the concerns and resources could serve both the denomination and its educational institutions. For example, the institutions should make known the resources which they can share with the church.

7. *Where appropriate, provide financial support to colleges and universities.* Not all denominations are committed to supporting their institutions financially, but those that are can do so in various ways. The denomination itself can provide direct support, or it can encourage church members to give financial support. The financial support can be linked to specific activities, such as the establishment of chairs and programs so that the college can play a larger role in preparing church leaders to serve the denomination and Christian educators to serve the college. Where there are currently no financial support plans, new alternatives can be considered.

8. *Use a review process regularly to assess the status of the church's role in higher education, such as through use of the Inventory for Renewal.* Situations change, and approaches once deemed useful become outdated. The church needs to review regularly its mission and programs in higher education not only to confirm that the status is as it should be, but also to make changes as circumstances require. The Inventory for Renewal, developed by the National Congress and printed as Chapter 5 in this volume, is one tool to use in such a process.

C. *The Individual College or University Level — Action Plans on Behalf of Its Students, Faculty, and Other Constituencies*

These action steps are addressed to the institutional level. As with the denominational level, the possibilities here cover a spectrum in response to the diversity of the field. These ideas have emerged from the work of the Study Commissions and reflect the issues deemed especially pertinent for a college or university engaged in renewal. It is not expected that any one college or university will implement all action plans but instead that it will select those most appropriate to its situation.

1. *Review and re-define, if necessary, the educational mission and goals of the institution.* Each institution should have a sense of what it is about as church-related, but this needs to be tested and periodically reviewed in light of the needs and challenges of the times. It increasingly needs to be in written form and communicated to faculty, students, and others of the constituency. The distinctive perspective should be reflected in the formulation of the mission and goals statement of the institution as a church-related college. The goals may take different forms — depending upon the institution, the philosophy of education of the denomination to which it is related, and the leadership and circumstances of the college at a particular time. But the goals are there for all to see, and they provide a constant standard for assessing how effectively the college is living up to the aims it has set for itself. There are various strategies for review of the mission and role statement and the impact such a process may have on the institution and its constituency. One college,[5] in connection with its centennial, engaged in a careful reappraisal of its mission, producing not only a new statement of purpose but an extensive, value-oriented curricular reform. Another[6] had a Commission on Mission and Priorities which recently completed its work, identifying seven priorities for the institution and making specific recommendations as to how its explicit values can be better manifested in academic, personal, and social pursuits. Many colleges and universities are engaged in such processes that include the concerns and involvements of denominational representatives and other members of the constituency.

2. *State and make clear those characteristics which the college wishes to nurture in students.* Although there will be differences in descriptions of the ideal graduate of any college among faculty and administrators,

there should be some general consensus about the desired characteristics the college hopes to nurture. Often characterized as "the education of whole persons," or education in which "students learn how to think critically, communicate clearly, feel deeply, and act responsibly," the desired results of church-related higher education always include more than cognitive learning and technical competence, and contain references to a sense of personal meaning and social purpose. One college[7] has developed a curriculum which focuses on eight abilities toward which all teaching is oriented. Another college[8] has also spent the last decade developing and revising its results-oriented curriculum. Still another college[9] has modified an integrating approach to general education in its Core Program, which includes a six-credit interdisciplinary course in all but the last semester of a four-year program. One effective strategy to assist a college or university in its renewal efforts is to think of the results desired and then the experiences and challenges that may produce those results.

3. *Provide for value-oriented education and a value-oriented environment in an explicitly Christian context.* Church-related institutions can make additional systematic efforts to expose and explore the value dimension of the various disciplines, to encourage faculty to articulate their own value assumptions, and to make explicit the implicit values in the way institutions treat students, employ faculty and staff, or govern themselves. One college[10] has initiated a developmental approach to values education through its Values Sequence in the Religious Studies Department, while another college[11] considers "valuing in decision-making" one of the eight objectives which is "integrated with the content and methodology of most academic disciplines without doing violence to the discipline." One university's[12] project on "Career-Oriented Value Education" helps undergraduates to confront values and career issues and includes internships in the community. To take seriously the review of curriculum and institutional operations in terms of the Christian values professed by the institution is a major factor in renewal for a college or university.

4. *Monitor institutional integrity in light of the Christian commitments of the church-related body.* Students learn outside the classroom as well as within it, and institutions are becoming increasingly aware of what they communicate — and therefore teach — by the environment they provide, by the congruence between what is taught in the classroom and practiced in institutional policy. The institution should serve

as an example of the values it espouses, and the climate of education must be recognized for its impact on learning itself. It is difficult for a college or university to teach convincingly the equal worth of all persons if no minorities or few women are represented in the administration or faculty; or to develop humane values when it treats students as objects, employees as machines, or gives no attention to the special needs of the physically handicapped. One college[13] used the Institutional Goals Inventory from Educational Testing Service and the Delphi technique to develop a goals and objectives statement reflecting a total community consensus. These goals provide a standard for review of all college decisions and policies. The Education-by-Objectives program is based on the assumption that students will be "more highly motivated if their goals and values, the means for identifying and pursuing them, and their relationship to the college experience are clear and unequivocal." The review of the institution's actual operation, as against what is said and professed to be, can bring the integrity of the institution into focus and make renewal have real meaning.

5. *Provide opportunities for religious growth.* Important in any church-related college is its provision for spiritual development. This includes an organized campus religious program and college chaplaincy, as well as a strong department of religion where the study of religion is taken seriously, plus the deliberate cultivation of religious sensitivity throughout the curriculum and an openness to exploring the religious dimension in all disciplines. It also involves attention to the particular religious tradition to which the college is related and an awareness of the various options which are available to persons interested in church vocations. One college[14] not only has a strong religion department, but a chaplaincy staff of seven full-time employees for a student body of approximately 1200, and has developed a variety of ways faculty and chaplains can stimulate the imaginations of local church leaders and serve as a resource to the churches. The recognition and development of the distinctive role of the college or university from an educational standpoint, and the confrontation of the student with religious concerns and opportunities, as contrasted with the evangelistic endeavors of the church, may be especially important in renewal of college and church roles. The college will appropriately focus on its own Christian heritage, but it will also, recognizing religious freedoms, give general support to religious growth in students of other denominations.

6. *Provide an experience of a caring community.* Another characteristic of church-related institutions is the experience of community which

they offer. The development of responsible persons requires a supportive community, including one which acknowledges differences among students, such as commuters and older students. In the community individual freedom and community expectations must be kept in healthy tension. Hence, most church-related colleges and universities articulate clearly what is expected of students as members of their academic and social community and establish appropriate procedures. "Intimations of wholeness" are also evident in campus convocations whereby the common commitments of the college are recognized. For some colleges, this means selecting a theme for the year, e.g. "Individual Development,"[15] "Improving the Environment: Individual and Community Responsibility,"[16] or an annual "Reflections and Hope"[17] symposium for seniors. For other institutions, this means an annual Religious Emphasis Week or issue-oriented symposia, e.g., a recent symposium on the Holocaust.[18] The development of programs and strategies balanced between the growth of the person and the sense of community concern and responsibility is an important factor in institutional renewal.

7. *Promote freedom and courage to innovate.* The freedom for experimentation, the possibility for innovation, remains a potentially distinctive feature of church-related colleges. Because of the smaller scale, diminished risks, and freedom from having to be everything to everybody, such institutions have substantially more opportunity to experiment, revise calendars, alter course requirements, offer independent and experiential study programs, and develop overseas study experiences. Pioneering work in developing January term options and collaboration,[19] required programs off-campus and abroad,[20] Peace Studies programs,[21] and satellite campuses beside large public universities[22] – all are examples of programs initiated by colleges which are exploring ways to improve the learning options. The church-related colleges and universities generally face fewer constraints and entanglements and therefore have greater opportunities to try new approaches – they should not hesitate to take advantage of these opportunities.

8. *Examine appropriate ways for colleges and universities to deal responsibly with societal issues.* Different theological traditions suggest different approaches to treating social issues. At least three types of approaches are possible, each with its own assumption, strategy, and implications (described in greater detail in Study Commission Papers in Volume 2 of the National Congress publications): (1) the effort to

develop an *informed judgment* on social issues by students and faculty through the academic program of the college or university; (2) the encouragement of *social action* either by individual members of the academic community or by groups within the institution; and (3) the demonstration of a *prophetic witness*, in which an academic community commits itself to influencing the attitudes or actions of other social groups or institutions. In designing programs and strategies to deal with societal issues educationally, colleges and universities need to be aware of new legal and theological concerns. (Note relation to Action Plans 9, 10, and 11 below.)

9. *Take specific steps to eliminate all forms of unjust discrimination (racism, sexism, ageism, etc.).* Each institution has problems unique to its own situation, but church-related institutions, like the rest of society, still generally face the issue of discrimination.

The following example of eliminating racism may be useful in dealing with other forms of discrimination:

a. Develop awareness of the pervasiveness and the manifestations of racism. There are many well-documented studies about racism in higher education and why it persists.

b. Take appropriate actions to:
(1) Influence attitudes directly through sensitivity training; awareness of media portrayal of sub-groups and sub-cultures; prayer and other spiritual means;
(2) Make structural changes in the college to eliminate racism;
(3) Improve the quality of education by eliminating academic curricular blind spots and implement realistic accountabilities for all of higher education.

c. Be aware that being "color blind" is not to treat people equally, simply because under current educational and institutional systems, people do not start at the same place and do not have equal opportunity or equal access.

d. Develop more working relationships between higher education institutions and surrounding communities that would help reduce the barriers between them.

e. Begin to view diversity as a powerful potential for good

in a pluralistic society, instead of seeing others simply as "different."

Similar efforts can be undertaken in behalf of women, the handicapped, and others traditionally discriminated against in society.

10. *Involve the constituency in and inform them about the institution's position or approach to social issues.* Colleges and universities need to design programs and other forms of communication so that the constituency can develop an understanding of and appreciation for the institutions' confrontation with social issues. Some possibilities the colleges might consider include: developing weekend seminars on these issues designed for parents, alumni and other supporters of the college; organizing interdisciplinary teams of faculty members to address community groups and churches in the geographical areas from which the college's constituency is drawn; including articles focusing on some of these issues in alumni publications and other publications of the college. Being a resource to the constituency in the years ahead may be one of the most helpful renewal roles for colleges and universities.

11. *Address social issues in the curriculum.* Models can be instructive, and the following approaches suggest legitimate ways of dealing with social issues in the curriculum: (1) a seminar-type interdisciplinary course for freshmen,[23] (2) a seminar-type, interdisciplinary "capstone" course for seniors,[24] (3) social-ethical courses, such as "moral issues in contemporary literature," (5) special programs or majors, such as peace studies,[26] and (6) the curricular-non-curricular approach to emphasize values learning outside the classroom.[27]

Certain guidelines may be helpful in devising such programs and enlarging the focus on societal issues. These guidelines include: (1) the need for an explicit approach, (2) the need for clear goals and objectives, (3) the need for conviction, (4) the need for social issues as a solid part of the curriculum and not as an appendage, (5) the importance of people, (6) the importance of good preparation, (7) the need for broad faculty involvement, and (8) the importance of reward. Including the consideration of these guidelines forces the college or university to make its renewal efforts relevant for today and tomorrow.

12. *Recruit faculty and students who can reasonably be expected to assist in carrying out programs and goals.* This step implies that although there must be scrupulous regard for the nature of the academic

enterprise and adherence to safeguards, nevertheless academic considerations cannot be the only criteria for employment or matriculation. Congeniality with the declared purposes and goals of the institution must also be taken into account. Prospective faculty and students need to be made aware of how the institution views itself and the concomitant responsibility which this places upon the participants within the particular academic community. When persons are chosen solely on the grounds of academic ability, waiving an expectation of a contribution to distinctive institutional goals, failure to make such a contribution cannot be regarded as failure to perform satisfactorily.

13. *Strive to clarify the relationship between the college or university and the church.* A relationship is a two-way phenomenon and must be worked out by both parties. Both parties need to assure that the relationship meets their needs. Each institution must be sure the relationship includes elements it deems necessary (such as distinctive roles for each party, formal channels for working purposes, or financial support from the church), aims toward results it desires (such as understanding by the church constituency), and covers appropriate ways to build and develop the relationship (such as ways to change the relationship as circumstances require).

14. *Explore various ways the college or university, alone or with others, can influence legislative policy and regulation.* These can include supporting legislation helpful to the church-related sector, resisting regulations viewed as unwarranted intrusions into a college's internal affairs, filing lawsuits against a particular regulation or statute, advancing new legal theories (such as through denominational, educational, or other associations), participating as a friend of the court, joining in amicus briefs (again, through various associations), and implementing preventive steps. All attempts should recognize the integrity and vitality of the local institution. Methods adopted should support and recognize the diversity of the local college and church.

15. *Use current sources of aid in the legal area as well as new preventive measures to deal with legal issues.* Current sources include many organizations, service agencies, seminars offered by various groups, and periodicals that cover higher education legal developments. New preventive measures include legal counseling services (consortium of colleges or regional arrangements, training of faculty and staff as in-house paraprofessionals, formation of trustees and alumni into a legal advisory

committee, and use of legal audits), advocacy methods (amicus briefs by ad hoc coalitions of colleges, monitoring teams to help an institution respond to an external audit, pooling of funds for litigation, and development of new forms of conflict management), and continuing education efforts (trustee training, attendance at seminars, use of current sources of legal information). (See National Congress Volume 3 for more information, including names and addresses of groups and organizations.)

16. *Develop broad-based sources of financial support, encouraging philanthropy at all levels.* The college or university needs to consider seeking and accepting financial support from a variety of sources, including denominations and churches, individuals, private organizations, and state and federal governments. Related is the need to encourage public policy-makers to recognize the value of philanthropy in society and to encourage philanthropy through proper tax and other policies.

17. *Formulate sound ways to assess the overall financial condition of the institution and to develop sound management.* It is incumbent upon a church-related college or university to handle its revenues with care, to understand its financial condition, and to develop sound management.

One way to develop institutional understanding and sound management is the use of a set of financial ratios which show relationships pointing to either the increasing or decreasing financial health of a college or university. These relationships include significant dollar items, the amounts of the items, and the trend in relationships over a period of time and as such indicate the relationships between revenues and expenditures, between liabilities and assets, and between liquid assets and the level of total expenditures. Because of the special significance of tuition revenues in most independent institutions, tuition income must be monitored regularly and carefully.

In general, a college or university may be facing financial or management problems when it has (1) no clear mission or purposes, (2) no specific clientele, (3) no cash reserve, (4) short-term and long-term debt demanding considerable funds for annual debt service, (5) low salaries, (6) enrollment declines, (7) budgetary pressures so severe that budget-making is a multi-month hassle, (8) underused plant, and (9) no will or determination to change any of the above. These types of financial and management issues must be faced in the renewal of a college or university.

18. *Use a review process regularly to assess the status of the college, particularly its church-related aspects, such as through use of the Inventory for Renewal.* The above Action Plans for a college may be very helpful for certain institutions, but continual self-monitoring of the college's efforts is needed if it is to remain vital in changing times. The Inventory for Renewal, developed by the National Congress and printed in this volume as Chapter 5, can help a college assess its status in various areas, and particularly regarding church-related aspects.

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[1] Lutheran Church in America
[2] Presbyterian Church, U.S.
[3] United Methodist Church and General Conference of Seventh-day Adventists
[4] Southern Baptist Convention
[5] St. Olaf College
[6] Wittenberg University
[7] Alverno College
[8] Mars Hill College
[9] St. Joseph's College (Rensselaer, Indiana)
[10] Sienna Heights College
[11] Alverno College
[12] St. Louis University
[13] St. Norbert College
[14] Whitworth College
[15] Whitworth College
[16] Austin College
[17] Simpson College
[18] Duke University
[19] Eckerd College
[20] Kalamazoo College
[21] Manchester College
[22] Goshen College
[23] Berea College
[24] Hope College
[25] North Central College (Illinois)
[26] Earlham College and Gustavus Adolphus College
[27] St. Olaf College and Austin College

Chapter 5

INVENTORY FOR RENEWAL: QUESTIONS FOR A CHURCH-RELATED COLLEGE AND A COLLEGE-RELATED CHURCH

Orientation Comment

Merle Allshouse

Note: A good portion of the Washington meeting was devoted to a review of the draft of the Inventory for Renewal by those attending the meeting. Merle Allshouse, Chairman of the Task Force which developed the Inventory, presented the draft and gave some introductory remarks about it. The remarks of Dr. Allshouse follow:

This Working Session is designed to put the "refiner's fire" to what may become a unique self-assessment Inventory for our church-related colleges and universities. I personally appreciate your participation in this important effort.

The Inventory is designed to direct the attention of those responsible for the health and well-being of our church-related institutions – trustees, academic administrators, and denominational leaders – to issues that are presumed to touch upon the vitality and effectiveness of faith-committed institutions of higher education.

The Inventory will have served its purpose best if it is "internalized" by each institution – re-designed with special questions to meet the unique needs of each college. Hence, the Inventory should be a first-draft from the institution's point of view. Some of the ways it might be used are the following:

- an opportunity for Board members, administrators, denominational leaders, and others concerned about an institution to begin an ongoing process of assessment;
- a challenge to select those areas that need strengthening for the future;
- a means of strengthening the relationship between the churches and their related institutions; and
- a vehicle for exploring both strengths and weaknesses.

The Inventory is not:

- a prescriptive list for measuring institutional viability; or
- a measure for comparing one institution with another.

When helping us revise this Inventory, please keep in mind the following possible uses, and give us your additional suggestions:

- as part of an annual evaluation with representatives from the governing board, administration, and church body;
- as part of an Annual Covenant Agreement review;
- as part of trustee orientation and background information; and
- as part of the preparation for regional accreditation review.

We also need your suggestions regarding the "Resources" sections. They are designed to provide the "first steps" into assisting professional associations and agencies as well as relevant literature for those seeking more background or consultation.

With your assistance tonight, this Inventory may become a useful instrument to strengthen our futures by building upon our heritage.

Introduction

This Inventory for Renewal identifies issues that touch upon the vitality and effectiveness of institutions of higher education, which are typically described as "church-related or faith-committed colleges and universities."* The purpose of the Inventory is to help those institutions, as well as their related religious sponsoring bodies, assess the current status of the college, particularly in regard to church-related aspects, and to foster renewal where appropriate. In the process, the use of the Inventory can be an important learning exercise for colleges and churches alike.**

The areas covered in the Inventory are an expansion of issues raised by the Study Commissions of the National Congress on Church-Related

*Through this Inventory the term "church" may be taken to mean sponsoring religious body, denomination, diocese, or province.

**The National Congress has published the Inventory for Renewal in a workbook format for better utilization in a college renewal process.

Colleges and Universities. The areas are not exhaustive, but they do indicate major features of importance to church-related colleges and college-related churches. Many questions raised in the areas are worthy of careful, even prayerful, consideration.

Similarly, the questions within any one area are not exhaustive. Rather, they are highlights of primary concerns. Some questions may seem to be general in nature, applying to any college, church-related or not. Because the strength of church-related colleges relies partly on high quality education, some questions address the issue of quality and are therefore of a more general nature.

Other questions – some posed to the church and some to the college – address specifically church-related aspects of higher education. Here is the feature that distinguishes these institutions from secular colleges of quality, and eternal vigilance is required to assure that the church-related colleges retain the strongest possible characteristics that give them their distinctiveness.

All questions are structured for a response of "yes," "no," or "not sure." This structure is used to facilitate the completion of the Inventory, but two words of caution must be given. First, a "no" or "not sure" response does not necessarily indicate that an institution is inadequate relative to a given issue. It may indicate that the institution needs to track its performance in greater detail; that those conducting the Inventory need to gather more data; that the institution needs to communicate more effectively. Second, the yes-no structure may seem to call for a black-and-white judgment. Obviously though, many issues have shades of gray. "Not sure" should be considered a normal response for most persons making their first use of this Inventory. Responses to the questions should thus be used as general indicators, not as firm answers. The key is in the interpretation of the responses.

At the end of the Inventory questions is a set of Resources grouped according to the major areas of questions. The Resources cite organizations that may be helpful to institutions pursuing certain issues in greater depth. The Resource sections are not designed to be anything more than "first steps."

The Inventory may raise concerns that only the governing board of an institution can handle on a policy level, but the Inventory itself may be most useful if it, or appropriate parts of it, are completed by a cross-section of the institution. Faculty, students, constituencies, church officials – all can be and should be involved in at least some of the Inventory. The result can be a learning experience – about the institution and about the perceptions of the institution – that can be valuable in

itself. A dialogue of mutual understanding between church and college is alone a worthy objective of using the Inventory.

There are, of course, a variety of uses for the Inventory. Beyond the important educational and communication value it can have as described above, the Inventory can be a helpful resource to an institution. It can help an institution assess its strengths and weaknesses. It can help the institution keep focused on its constituency. It can be an early warning system, a means of identifying potential and emerging problems. And, perhaps the best use, the Inventory can be a part of an action program for the improvement of an institution, a beginning study instrument to define changes needed and a follow-up evaluation instrument to determine the success of changes.

Whatever use an institution determines, once the Inventory is completed by the individuals participating in the review process, and once the results are collated, the entire review group should discuss the results together. From such discussions may come helpful proposals for strengthening the institution, its church-related character, and its ties with the sponsoring church body. Moreover, the church may use this experience to measure any gaps in understanding or communication between its leadership and its college constituency, between its organizational center and its institutions of higher learning.

What happens after the questions are answered and discussed depends on each institution and its needs. Some may take immediate steps in particular areas and in the process investigate the Resources at the back of the Inventory, while others may see a need for more extensive study and self-review to probe areas in depth or to concentrate on a particular area. Still others may find that simply the completion and discussion of the Inventory meet their needs and choose to pursue no further action. The point is that institutions have different needs, and they should use the Inventory as appropriate to their unique situations. Indeed, some may even opt for partial use of the Inventory, focusing on only one or two areas rather than engaging in an assessment of all areas covered by the Inventory. Each institution has its own options based on its needs and situation. The most dramatic results of the use of the Inventory would be the renewal of a church-related college and of a college-related church.

I. Mission, Purpose, and Constituency

The reason for the existence of church-related higher education may have been clearer in the past before the advent of widespread systems

of state supported colleges and universities. Today, with a myriad of other needs pressing the church and with a vast array of higher education alternatives in the public sector, there is greater need than ever for clarity and preciseness in the mission, purpose, and constituency of church-related higher education. That clarity and preciseness are necessary from the standpoint of the church, the college, and their relationship together.

The Church's Mission

The founding spirit for Christian higher education is the church and its mission of service. If the church-related college is to fulfill its role, the college-related church must have a clear rationale for its participation in higher education and a firm understanding of its expectations of the church-related college.

	YES	NO	NOT SURE
1. Does the church have a clearly understood tradition regarding its role in higher education, and does it have a clear statement describing the place of higher education and the church-related college in its mission?	___	___	___
2. Does this mission find appropriate expression or interpretation for today?	___	___	___
3. Is the church's mission carried out through specific goals and programs?	___	___	___
4. Are the mission statement, specific goals, and programs reviewed periodically and progress evaluated?	___	___	___
5. Is the mission regularly communicated:			
a. To the highest policy-making bodies in the church?	___	___	___
b. To key executives and program leaders in the church?	___	___	___
c. To ministers throughout the church?	___	___	___
d. To key lay leaders?	___	___	___
e. To the full church membership?	___	___	___
f. To church-related college leaders?	___	___	___

	YES	NO	NOT SURE
6. Is the mission specifically presented and described as different individuals assume new roles of responsibilities at all levels throughout the church?	___	___	___
7. Does the church's mission support at significant points the mission and objectives of the colleges?	___	___	___
8. Does the church adequately consider the college and its resources in the development of its mission goals?	___	___	___
9. If an outsider looked only at the church's programs and activities and not at its mission description, could that outsider discern that the college was a part of the church's mission?	___	___	___
10. Do the programs of the church reflect appropriately the degree of mission involving the college, whether that be full support or nominal affiliation or somewhere in between?	___	___	___

The College's Mission

Although church-related colleges have a long history of service to students, they have not always articulated clearly their missions and educational purposes. As economic and demographic pressures bring increased stress and challenge, the colleges must articulate more clearly their missions and purposes as they seek to affirm their distinctive role in higher education.

	YES	NO	NOT SURE
1. Is there a Christian or church-related dimension to the college's mission?	___	___	___
2. Does the college have a clear statement of its goals?	___	___	___
3. Does that statement refer specifically to Christian or church-related aspects of mission?	___	___	___

	YES	NO	NOT SURE
4. Has the rationale for the college found an appropriate expression (interpretation):			
a. For the students served today?	___	___	___
b. For those to be served in the future?	___	___	___
5. Is the mission, particularly the church-related aspects, understood and generally endorsed by:			
a. All constituencies of the college?	___	___	___
b. Board of Trustees?	___	___	___
c. Faculty?	___	___	___
d. Administration and staff?	___	___	___
e. Students?	___	___	___
f. Alumni/ae?	___	___	___
g. Church judicatories?	___	___	___
h. Church at large?	___	___	___
i. Local geographic community?	___	___	___
j. Parents?	___	___	___
6. Is there clear understanding about that part of the constituency not related to the church and its role in the mission of the college?	___	___	___
7. Do new governing board members, faculty, and students have an orientation to the mission, particularly the church-related aspects?	___	___	___
8. Is the mission articulated through identifiable goals, such as in the areas of:			
a. Affirmation and clarification of Christian values?	___	___	___
b. Exposure to diverse faith claims?	___	___	___
c. Personal growth and development?	___	___	___
d. Learning skills and knowledge acquired?	___	___	___
e. Professional competencies?	___	___	___
f. Others? Specify: _____	___	___	___
9. Does the college's mission support at significant points the mission and objectives of the church?	___	___	___
10. Are the missions, goals, and objectives			

	YES	NO	NOT SURE
reviewed periodically by various constituencies, including the church?	___	___	___
11. Is there a clear process for re-writing the mission statement when necessary?	___	___	___
12. Is the church involved when the mission statement is re-written?	___	___	___
13. If an outsider looked only at the college's programs and activities and not at its mission description, could that outsider discern that the college has church-related aspects to its mission?	___	___	___
14. Do the programs of the college reflect appropriately the degree of mission involving the church, whether that be full support or nominal affiliation or somewhere in between?	___	___	___

The Church-College Relationship

Relationships between churches and colleges take many forms, some explicit and formal and others implicit and informal. Both parties should have a clear understanding of their mutual relationship to strengthen that relationship and to avoid possible misunderstanding.

	YES	NO	NOT SURE
1. Is the relationship clear to both parties as evidenced by:			
a. Working relationships?	___	___	___
b. A written description deemed necessary by both parties?	___	___	___
c. Pronouncements from both parties?	___	___	___
2. Is any written statement reviewed by the college and the church on a regular basis?	___	___	___
3. Are there positive advantages for the college in the current church relationship?	___	___	___
4. Are there positive advantages for the church in the current college relationship?	___	___	___

	YES	NO	NOT SURE
5. Over the past five years has the relationship:			
a. Been clarified?	___	___	___
b. Become stronger?	___	___	___
c. Grown weaker?	___	___	___
d. Remained about the same?	___	___	___
6. Is the college leadership interested in strengthening the church relationship, as it has been defined?	___	___	___
7. Is the church leadership interested in strengthening the college relationship, as it has been defined?	___	___	___
8. Is information about the church relationship part of the orientation for new members of the college's governing board?	___	___	___
9. Is information about the college relationship part of the orientation for new members of appropriate church bodies?	___	___	___
10. Is there a formal communication or reporting system between the college and the church?	___	___	___
11. Are the college and the church intimately involved in long-range planning as appropriate to the relationship, such as possibly in the following areas:			
a. Budget?	___	___	___
b. Physical facilities?	___	___	___
c. Enrollment?	___	___	___
d. Educational programs?	___	___	___
e. Constituency support?	___	___	___
f. Fundraising?	___	___	___
g. Spiritual development of students?	___	___	___
12. Is there a current long-range plan, containing especially plans for the church-college relationship, which is reviewed at regular intervals by the college and the church?	___	___	___
13. Is there opportunity for the church and college to challenge each other?	___	___	___

	YES	NO	NOT SURE
14. Does the college make good use of the church relationship for constituency cultivation, such as in the areas of:			
a. Student recruitment?	___	___	___
b. Strong leadership (ministerial and lay) for its governing board?	___	___	___
c. Annual fund support?	___	___	___
d. Capital and endowment support?	___	___	___
e. General communication and public understanding?	___	___	___
f. Other? Specify: _____	___	___	___
15. Does the church make good use of the college relationship, such as in the areas of:			
a. Service on committees and boards needing special expertise?	___	___	___
b. Use of facilities for retreats and conferences?	___	___	___
c. Continuing education for church members?	___	___	___
d. Research?	___	___	___
e. Biblical and theological studies?	___	___	___
f. Pre-theological training?	___	___	___
g. Other? Specify: _____	___	___	___

II. The Educational Program

The first task of a church-related college is to provide a quality education. That education involves the areas of curricular programs and activities, faculty, students and student life and facilities. They are the central vehicles through which the mission of the college is accomplished. Because the church-related features and values underlying the college are often the source of the college's distinctiveness in these areas, careful attention must be constantly given to these parts of the educational program.

The Curriculum

The curriculum may be the most accurate reflection of the college's

explicit commitments and values. Those values may be expressed as the Christian view of education and knowledge as reflected through the academic disciplines. Whatever the intended expression, examination of the curriculum reveals the true expression.

	YES	NO	NOT SURE
1. Does the curriculum reflect the values expressed in the college's mission and goals statement?	___	___	___
2. Does the curriculum:			
a. Provide opportunities for the development of imaginative and analytical thinking?	___	___	___
b. Provide a high quality liberal arts education?	___	___	___
c. Provide students with skills specifically needed for career development?	___	___	___
d. Inspire a positive attitude toward lifelong learning?	___	___	___
e. Help students affirm their personal religious commitments?	___	___	___
f. Help students do the best they can to fulfill their potentials?	___	___	___
g. Help students to accept their limitations through self-understanding?	___	___	___
h. Provide an atmosphere of intellectual freedom where the Christian faith is considered in dialogue with other beliefs?	___	___	___
i. Provide understanding and skills needed in working for constructive changes in society?	___	___	___
j. Contribute directly to the solution of community problems?	___	___	___
k. Provide a context for a genuine encounter between religious faith and secular learning where each enhances the other?	___	___	___
l. Bring awareness of mankind's global problems?	___	___	___

	YES	NO	NOT SURE
m. Meet the learning needs of the local community?	___	___	___
n. Others? Specify: _____	___	___	___
3. Is the discipline of religion given appropriate priority in the curriculum?	___	___	___
a. Are biblical studies an important part of the curriculum?	___	___	___
b. Is the Judeo-Christian heritage an important part of the curriculum?	___	___	___
c. Are current methodologies appropriate to the discipline an important part of the religion curriculum?	___	___	___
4. Does the curriculum focus on the development of students as whole persons?	___	___	___
5. Does the church affiliation enhance the academic program in any specific ways?	___	___	___
6. Are issues of international social concern and responsibility addressed in an academic context?	___	___	___
7. Is there a periodic review of:			
a. the coherence of the academic program as a whole?	___	___	___
b. Particularly the role of spiritual development?	___	___	___
8. Are specific steps being taken to maintain and/or strengthen the academic quality of the college?	___	___	___
9. Have you seen any signs that competition for students has:			
a. Jeopardized the quality (lowered the requirements) of the academic program?	___	___	___
b. Compromised the church-related features?	___	___	___
10. Is there a strong climate of academic freedom on campus?	___	___	___
11. Is there encouragement of the clarification and development of religious value systems?	___	___	___

	YES	NO	NOT SURE
12. Is the instructional program given appropriate priority for financial support within the institutional budget?	___	___	___
13. Are academic majors and courses eliminated when outmoded or not needed?	___	___	___
14. Are there ways of measuring the success of the curriculum?	___	___	___
15. Is the curriculum meeting the needs of students today:			
a. Spiritual needs?	___	___	___
b. Knowledge and skills needs?	___	___	___
c. Career needs?	___	___	___
d. Other? Specify: _____	___	___	___
16. Could an outsider look at the college's curriculum and discern the degree of church-relatedness of the college, whether that be a high degree or a low degree?	___	___	___

Faculty

Colleges entrust their educational programs to the faculty. The faculty are the important personal connection between the college's mission and the students. For a church-related college, the role of the faculty is even more important because of the commitment to religious and spiritual values.

	YES	NO	NOT SURE
1. Are specific requirements used in faculty recruitment and hiring that reflect the college's church-related values and promote the college's goals?	___	___	___
2. Is the faculty encouraged to participate in programs of self-development?	___	___	___
3. Is proper recognition given to research and scholarship and their contribution to good teaching?	___	___	___

	YES	NO	NOT SURE
4. Does the faculty participate in and give attention to:			
a. Regular review of the curriculum?	___	___	___
b. Including spiritual development features?	___	___	___
5. Within the faculty as a body, is there a core of individuals connected with the church related to the college?	___	___	___
6. Are faculty encouraged to counsel students on intellectual, spiritual development, and religious concerns?	___	___	___
7. Are there clear criteria for promotion:			
a. In relation to the college's goals and mission?	___	___	___
b. In relation to the quality of teaching?			
c. Other? Specify: _____	___	___	___
8. Do faculty serve as advisers and sponsors of student religious activities or organizations and service groups?	___	___	___
9. Do faculty participate in and lead campus worship services?	___	___	___
10. Do faculty exemplify Christian values in their interpersonal relationships on campus?	___	___	___
11. Do faculty demonstrate their own continuing quest for spiritual development and maturity?	___	___	___
12. Is the percentage of faculty concerned about the relationship between the Christian faith and their teaching and research increasing?	___	___	___
13 Are hiring procedures reviewed frequently in terms of how they reflect and implement the college's mission?	___	___	___
14. Do faculty demonstrate a sense of stewardship with regard to resources provided?	___	___	___
15. Do faculty show concern and respect for			

	YES	NO	NOT SURE
students as persons, especially those with problems and needs?	___	___	___

Students and Student Life

The final measure of a college is its students – both those it recruits and those it graduates. Those students are shaped by the everyday practices of the college. In turn, the everyday practices are shaped by the values of the college.

	YES	NO	NOT SURE
1. Are you satisfied with the trends in:			
a. Entering students' aptitude scores?	___	___	___
b. Entering students' rank in class?	___	___	___
2. Are there encouraging trends in the ratios:			
a. Between total applicants and acceptances?	___	___	___
b. Between acceptances and final matriculants?	___	___	___
3. Is the college's retention increasing (the percentage of students by class who move through the college and eventually graduate from the college)?	___	___	___
4. Does the college have an institution-wide student retention program?	___	___	___
5. Is the trend encouraging in the percentage of seniors who find placement or enter graduate schools?	___	___	___
6. Is the church involved in:			
a. Recruiting new students?	___	___	___
b. Placing graduating students?	___	___	___
7. Does the church have a program to inform high school students and their parents about the importance of the college decision and the distinctive opportunities offered by church-related colleges?	___	___	___
8. Is the percentage increasing of:			
a. Students connected to the church related to the college?	___	___	___

	YES	NO	NOT SURE
b. Students connected to any church?	___	___	___
9. Is there a coherent educational philosophy underlying the student life program?	___	___	___
10. Are goals of the student life program clearly stated?	___	___	___
11. Are there ways of measuring success in achieving the goals?	___	___	___
12. Does the student life program have specific goals, such as:			
a. Encourage students to develop greater responsibility for their own conduct and personal lives?	___	___	___
b. Facilitate community life where students learn to care about others?	___	___	___
c. Foster growth in moral responsibility?	___	___	___
d. Use opportunities afforded by the resident living program to develop an atmosphere of trust, caring, self-regulation, and responsibility?	___	___	___
e. Encourage student participation in governance?	___	___	___
f. Provide a viable out-of-classroom learning environment?	___	___	___
g. Provide a program of cultural enrichment?	___	___	___
h. Address spiritual growth?	___	___	___
i. Encourage development of a faith community to which the student can freely commit him/her self?	___	___	___
j. Other? Specify: _____	___	___	___
13. Is the student life program given periodic review by appropriate bodies of the administration, faculty, and governing board?	___	___	___
14. Do members of the faculty and administration participate actively as advisors and counselors for student organizations?	___	___	___
15. Is there rapport between faculty and students?	___	___	___

	YES	NO	NOT SURE
16. Is the residential program:			
a. A related part of the academic experience and supportive of it?	___	___	___
b. Structured to create a learning environment?	___	___	___
c. In the care of competent professionals?	___	___	___
d. Perceived by students to be a significant part of their education?	___	___	___
17. Is the extra-curricular program for commuter students:			
a. A related part of the academic experience and supportive of it?	___	___	___
b. Structured to create a learning environment?	___	___	___
c. In the care of competent professionals?	___	___	___
d. Perceived by students to be a significant part of their education?	___	___	___
18. Are nontraditional students integrated and nurtured within the student body?	___	___	___
a. Are adequate orientation programs provided?	___	___	___
b. Are tutorial and academic support programs available?	___	___	___
19. Does the counseling program:			
a. Integrate all aspects of curricular and extracurricular life (academic advising, residential advisors, chaplain's office, etc.)?	___	___	___
b. Have specific linkages with referral agencies for depth and crisis treatment?	___	___	___
c. Have the respect of the faculty and students?	___	___	___
d. Make any use of peer counselors?	___	___	___
e. Address the needs of specific groups of students, such as:			
(1) Handicapped?	___	___	___
(2) International?	___	___	___
(3) Older students?	___	___	___
(4) Minorities?	___	___	___

	YES	NO	NOT SURE
(5) Other? Specify: _____	___	___	___
f. Include career testing and counseling?	___	___	___
20. Does the student activities program:			
a. Provide a sufficient variety of meaningful events and activities?	___	___	___
b. Make creative use of students' leisure time?	___	___	___
c. Have adequate facilities?	___	___	___
d. Challenge students to participate in intramural athletics?	___	___	___
e. Place the proper emphasis upon intermural athletics?	___	___	___
f. Have the support of the students?	___	___	___
g. Emphasize the integration of a sound mind and a sound body?	___	___	___
21. Does the chaplaincy or campus ministry program:	___	___	___
a. Have a broad impact upon campus life?	___	___	___
b. Meet the needs of students of different faiths?	___	___	___
c. Have a proper place in the college's governance structure?	___	___	___
d. Assist the academic community in focusing on the religious and moral dimensions of:			
(1) Campus issues and events?	___	___	___
(2) National and international issues and events?	___	___	___
(3) Curriculum content?	___	___	___
e. Serve a pastoral role?	___	___	___
f. Serve a reconciling role?	___	___	___
g. Have the respect of the college community?	___	___	___
h. Have the respect of the church?	___	___	___
i. Have adequate financial support?	___	___	___
22. Does the health services program:			
a. Have adequate facilities and staff?	___	___	___
b. Provide a positive educational function			

	YES	NO	NOT SURE
with programs on physical, mental, and emotional health?	___	___	___
c. Maintain capability to meet emergency needs?	___	___	___
23. Is the student discipline program:			
a. Clearly defined?	___	___	___
b. Reflective of the overall purpose of the college?	___	___	___
c. Developed to assure due process?	___	___	___
d. Communicated thoroughly to students?	___	___	___
24. Are student life programs well attended? (Answer for each program.)	___	___	___
25. Is there a statement of student rights and responsibilities?	___	___	___
26. Is there a religious program on campus?	___	___	___
27. Is there a values clarification program?	___	___	___
28. Is there opportunity for regularly scheduled worship?	___	___	___
29. Is there opportunity for students to know about, be made aware of, and exhibit commitment to the religious heritage of the college?	___	___	___

III. Social Concerns

The church-related college is included in the church's call for responsibility in social issues. Such issues are far-ranging, encompassing economic and environmental issues, peace and justice issues, and many others. Because social issues fall within the essential missions of the church, specific issues will continue to emerge in the teaching, research, practices, and community service associated with the church-related academic community. Moreover, ethical and theological aspects of social concerns will always be appropriate for study in the college.

General Issues

	YES	NO	NOT SURE
1. Is there evidence of social awareness and moral conscience on campus:			
a. Among students?	___	___	___

	YES	NO	NOT SURE
b. Among faculty?	___	___	___
c. Among the administration?	___	___	___
d. Among the members and through the policies of the governing board?	___	___	___
e. As reflected in the relationships between the college and the off-campus community?	___	___	___
f. As reflected in the extracurricular interests of students?	___	___	___
g. As reflected in the personnel policies and the wage, salary, and benefit provisions of the college?	___	___	___
h. As reflected in the way staff are treated by administrators and faculty?	___	___	___
2. Is there evidence in the college of a concern for social issues, in ways consistent with the mission statement, such as:			
a. Through the curriculum?	___	___	___
b. Through new course development?	___	___	___
c. Through faculty development?	___	___	___
d. Through research activity?	___	___	___
e. Through faculty publications?	___	___	___
f. Through library acquisitions?	___	___	___
g. Through career advisement?	___	___	___
h. Through post-graduation placement?	___	___	___
i. Through public lectures and workshops?	___	___	___
j. Through off-campus community service?	___	___	___
k. Through social advocacy?	___	___	___
l. Through public statements by faculty or administrators?	___	___	___
m. Through investment portfolio management?	___	___	___
n. Through involvements with the church?	___	___	___
3. Does the college have intellectually rigorous approaches to learning capable of preparing students to affect social change?	___	___	___

	YES	NO	NOT SURE
4. Are social issues linked with theological and ethical reflection?	___	___	___
5. Consistent with the mission and purpose of the college, is there non-discrimination by sex:			
a. In the composition of the student body?	___	___	___
b. In the composition of the faculty at all ranks?	___	___	___
c. In the composition of the administration?	___	___	___
d. In the composition of the governing board?	___	___	___
e. In the external relationships of the college (e.g., purchasing practices, etc.)?	___	___	___
f. In the distribution of financial aid?	___	___	___
g. In the recruitment program?	___	___	___
h. In the salary scale for the faculty and staff?	___	___	___
6. Is there non-discrimination by race in the college:	___	___	___
a. In the composition of the student body?	___	___	___
b. In the composition of the faculty at all ranks?	___	___	___
c. In the composition of the administration?	___	___	___
d. In the composition of the governing board?	___	___	___
e. In the external relationships of the college (e.g., purchasing practices, etc.)?	___	___	___
f. In the distribution of financial aid?	___	___	___
g. In the recruitment program?	___	___	___
h. In the salary scale for the faculty and staff?	___	___	___
7. Is there a positive program to achieve racial, ethnic, and sexual diversity throughout the institution (consistent with a college's mission as a male, female, or coeducational institution):			

	YES	NO	NOT SURE
a. In the composition of the student body?	___	___	___
b. In the composition of the faculty at all ranks?	___	___	___
c. In the composition of the administration?	___	___	___
d. In the composition of the governing board?	___	___	___
e. In the external relationships of the college (e.g., purchasing practices, etc.)?	___	___	___
f. In the distribution of financial aid?	___	___	___
8. Is there an approach to quotas consistent with the mission of the college?	___	___	___
9. Do minority students have role models:			
a. In the administration?	___	___	___
b. On the governing board?	___	___	___
c. On the faculty?	___	___	___
d. Among the students?	___	___	___
10. Do women students have role models:			
a. In the administration?	___	___	___
b. On the governing board?	___	___	___
c. On the faculty?	___	___	___
11. Is there a positive value orientation, consistent with the value orientation of the church, as:			
a. Reflected in student ethics?	___	___	___
b. Reflected in faculty practices?	___	___	___
c. Reflected in administrative integrity?	___	___	___
d. Reflected in a code of ethics for the governing board?	___	___	___
12. Is the atmosphere more cooperative than competitive:	___	___	___
a. Among students?	___	___	___
b. Among faculty?	___	___	___
c. Among administrators?	___	___	___
13. Does the campus climate encourage independence rather than dependency?	___	___	___
14. Does the college foster a Christian lifestyle?	___	___	___

	YES	NO	NOT SURE
15. Is the Christian understanding of community:			
a. Taught specifically on campus?	___	___	___
b. Practiced on campus?	___	___	___
16. Does the governing board understand its limitations and responsibilities as a tax-exempt institution?	___	___	___
17. Are church resources (e.g., seminaries, study groups, ministers, materials, lay people) used in the academic study of social concerns?	___	___	___
18. Are the expertise and resources of the college available to the church for the study of social issues?	___	___	___

*Specific Issues**

1. Is the college, consistent with its role and mission, educating toward awareness of the problem of world hunger:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
2. Is the college educating toward awareness of the problem of discrimination on the basis of race:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___

*Individual colleges may want to substitute or add other specific issues.

	YES	NO	NOT SURE
3. Is the college educating toward awareness of the problem of discrimination on the basis of sex:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
4. Is the college educating toward awareness of the problem of discrimination on the basis of age:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
5. Is the college educating toward awareness of the problem of discrimination on the basis of physical disability:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
6. Is the college educating toward awareness of the achievement of global awareness:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___

	YES	NO	NOT SURE
7. Is the college educating toward awareness of the arms race problem and the search for world peace:			
a. Through curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
8. Is the college educating toward awareness of the importance of the family and its stability:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
9. Is the college educating toward awareness of the problem of environmental pollution:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
10. Is the college educating toward awareness of the problem of energy use, abuse, and development:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___

	YES	NO	NOT SURE
11. Is the college educating toward awareness of the problem of drug and alcohol abuse:			
a. Through curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through counseling?	___	___	___
f. Through student extracurricular activities?	___	___	___
g. Other? Specify: _____	___	___	___
12. Is the college educating toward awareness of the problem of economic inflation, economic instability, and economic justice:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
13. Is the college educating toward awareness of the problem of employment and unemployment:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___
14. Is the college educating toward awareness of the problem of crime and corrections:			
a. Through the curriculum?	___	___	___
b. Through research?	___	___	___
c. Through career guidance?	___	___	___
d. Through institutional example?	___	___	___
e. Through student extracurricular activities?	___	___	___
f. Other? Specify: _____	___	___	___

IV. Governance

The quality of the college's governance reflects the manner in which and success with which the institution structures interpersonal relations. There are almost as many governance systems as there are colleges. Regardless of the system used, governance encompasses administrative, legislative, and judicial functions. At a church-related college, there is also emphasis on appopriate participation of the various campus constituencies.

General Issues

	YES	NO	NOT SURE
1. Is there a climate of mutual acceptance and trust among all campus constituencies —the board, chief executive, administrators, faculty, students, staff?	___	___	___
2. Are there effective channels for communication among the campus constituencies?	___	___	___
3. Does the governance system encourage a Christian understanding of love, power, and justice in community?	___	___	___
4. Does the formal governance system (on paper) correspond to the way decisions are actually made?	___	___	___
5. Does each campus constituency believe it is represented appropriately in the governance system:			
a. Faculty?	___	___	___
b. Administration and Staff?	___	___	___
c. Students?	___	___	___
6. Does the governance system recognize the educational value of student participation by providing for appropriate student participation in governance?	___	___	___
7. Is there provision for due process:			
a. In student affairs?	___	___	___
b. In faculty areas?	___	___	___
c. In administrative areas?	___	___	___

	YES	NO	NOT SURE
8. Does the legislative process provide for appropriate involvement of the various campus constituencies?	___	___	___
9. Is the church's role (if there is one) in college governance understood by all?	___	___	___

The Governing Board

The governing board holds the primary policy-setting, legal, moral and fiduciary responsibility for the life of the institution. A vital college-church relationship requires that the board appreciate the church-related features of the institution and assure the continuation of these concerns to the extent appropriate for the health and welfare of the institution.

	YES	NO	NOT SURE
1. Is there a careful set of procedures for screening candidates before nominees are presented for election to the board?	___	___	___
2. Does the board's membership:			
a. Reflect a sufficient range of expertise, constituencies, attitudes, and external relationships to make it effective?	___	___	___
b. Particularly in church relationships?	___	___	___
3. Is there:			
a. Orientation for new board members?	___	___	___
b. Particularly in terms of the church relationship?	___	___	___
4. Is there continuing training for board members?	___	___	___
5. Do board members accept and foster the college's mission and goals?	___	___	___
6. Does each board member:			
a. Understand the heritage of the college?	___	___	___
b. Particularly in terms of the church relationship?	___	___	___
7. Does the governing board appreciate the church-related features of the institution?	___	___	___

	YES	NO	NOT SURE
8. Do the members of the governing board understand their special responsibility as the bridge:			
a. Between the college and the church?	___	___	___
b. Between the college and society?	___	___	___
9. Does the board seek to interpret the college's missions and needs to the church?	___	___	___
10. Is there a procedure and policy to avoid conflicts of interest by a board member?	___	___	___
11. Is the board well informed about the problems, issues, and difficulties facing the college and about their responsibilities?	___	___	___
12. Does the board place sufficient delegation and responsibility in the administration?	___	___	___
13. Does the board have an appropriate relationship with the office of the Chief Executive which includes:			
a. General oversight?	___	___	___
b. Support?	___	___	___
c. Periodic review?	___	___	___
14. Does the board give proper guidance to the college's mission, goals, and educational policies?	___	___	___
15. Do the organization, committee structure and practices, and bylaws of the board facilitate effective management?	___	___	___
16. Is there general understanding concerning:			
a. The role of the president?	___	___	___
b. The role of the governing board?	___	___	___
c. The role of the faculty?	___	___	___
d. The role of the other major officers?	___	___	___
17. Is the governing board sensitive to the interests of various constituencies, including:			
a. Students?	___	___	___
b. Faculty?	___	___	___
c. Administration and Staff?	___	___	___

	YES	NO	NOT SURE
d. Alumni/ae?	___	___	___
e. Church?	___	___	___
f. Community?	___	___	___
g. Other? Specify: _____	___	___	___
18. Are faculty, staff, and students (as well as administrators) appropriately consulted?	___	___	___
19. Is there a term limitation policy for board members?	___	___	___
20. Is the experience of former board members used constructively?	___	___	___

V. Legal Issues

Over the past decade there has been a dramatic increase in legal and government regulatory issues which have become matters of critical concern for higher education and particularly for church-related colleges and religious bodies related to them. In some instances, church-related institutions face unique legal and regulatory problems. In all cases, justice and fairness are paramount concerns for church-related colleges.

	YES	NO	NOT SURE
1. Does the college retain competent legal counsel?	___	___	___
2. Is legal counsel formally employed or retained by the college as contrasted to serving as a voluntary or informal advisor?	___	___	___
3. Is legal counsel consulted as a matter of course on a broad variety of issues (as opposed to only infrequently or in emergencies)?	___	___	___
4. Is legal counsel experienced and does counsel keep current in higher education law?	___	___	___
5. Do all senior officials and faculty members (when appropriate) have access to legal counsel and supply necessary information to legal counsel on a continuing basis?	___	___	___

	YES	NO	NOT SURE
6. Does the college administration understand the relative advantages of in-house legal counsel in contrast to use of an outside firm?	___	___	___
7. Does the college administration understand the advantage of special counsel in cases requiring particular expertise, such as labor negotiations, building programs, litigation, financial exigency, etc.?	___	___	___
8. Does legal counsel:			
a. Brief board members and administrators periodically about matters which affect their special responsibilities as well as significant legal developments which may affect their decisions?	___	___	___
b. Meet with senior administrators and trustees who participate in major policy discussions?	___	___	___
c. Prepare or review governing board resolutions?	___	___	___
d. Prepare or review official institutional documents, such as bylaws, statement of incorporation, governance documents, etc.?	___	___	___
e. Review corporate records to assure that the college complies with local, state, and federal regulatory requirements?	___	___	___
9. Is there a conflict-at-interest policy for all governing board members?	___	___	___
10. Does the legal counsel belong to the National Association of College and University Attorneys?	___	___	___
11. Does the college:			
a. Make formal provision for appropriate indemnification policies?	___	___	___
b. Carry adequate liability insurance for board members and administrators?	___	___	___
c. Carry adequate malpractice insurance for administrators and faculty?	___	___	___

	YES	NO	NOT SURE
d. Carry adequate liability insurance for athletic and other extracurricular activities?	___	___	___
e. Encourage board members, legal counsel, and key administrators to attend continuing education seminars dealing with legal developments?	___	___	___
f. Subscribe to legal periodicals for key college officials, such as the *Journal of College and University Law*, *Lex Collegii*, etc.?	___	___	___
g. Hold membership in one of the national associations which provides information dealing with legal issues?	___	___	___
h. Maintain and encourage alliances in organizations which can provide support when the college faces legal and regulatory issues?	___	___	___
12. Is there a clear statement of governance, financial, and property relationships between the college and its related religious body?	___	___	___
13. Is there a clear understanding by representatives of the college and of the religious body of the legal implications which flow from these financial, governance, and property relationships?	___	___	___
14. Do the board members periodically review the college charter, bylaws, and other governance documents and procedures?	___	___	___
15. Has the development office recently reviewed with legal counsel:			
a. Policies affecting donor tax, gift, and estate planning?	___	___	___
b. Government and foundation grant agreements or administrative procedures?	___	___	___
c. Registrations with securities and insurance commissioners?	___	___	___

	YES	NO	NOT SURE
d. Status of estates in administration which involve the college?	___	___	___
e. State charitable solicitation requirements?	___	___	___
16. Has the business office recently reviewed with legal counsel policies and procedures affecting:	___	___	___
a. Personnel and labor matters, including hiring, contract terms, minimum wage requirements, grants of tenure, evaluations, and dismissals?	___	___	___
b. Equal employment and affirmative action, including any religious preference policies?	___	___	___
c. Fringe benefit provisions?	___	___	___
d. Unemployment and workers compensation matters?	___	___	___
e. Loan and security agreements?	___	___	___
f. Auxiliary and profit-making operations?	___	___	___
g. Patent and copyrights?	___	___	___
h. Insurance?	___	___	___
i. Record retention, privacy requirements, and disposition?	___	___	___
j. Tax exemption status at all levels?	___	___	___
k. OSHA?	___	___	___
17. Have the appropriate academic officials recently reviewed with legal counsel policies and procedures affecting:	___	___	___
a. Consortium agreements?	___	___	___
b. Introduction and modification of academic programs, short courses, and seminars of a nontraditional nature?	___	___	___
c. Handbooks, departmental procedures, and other documents which would provide the basis for contractual relationships with faculty?	___	___	___
d. Title IX?	___	___	___
e. Human subject research, if applicable?	___	___	___

	YES	NO	NOT SURE
18. Have the appropriate student administration personnel recently reviewed with legal counsel:	___	___	___
a. The requirements of laws and regulations dealing with financial aid programs and the opportunities available under those programs?	___	___	___
b. The policies and procedures for handling delinquent student accounts?	___	___	___
c. The forms, catalogs, and other publications which would provide the basis of a contractual relationship with students?	___	___	___
d. Any policies and procedures which govern the relationships of college and students in residence halls?	___	___	___
e. Rules and regulations which purport to govern the activities of the student organizations, including the student press?	___	___	___
f. Policies and procedures with respect both to academic and nonacademic student discipline?	___	___	___
g. Any statement of student rights and responsibility?	___	___	___
h. The implementation of the Family Educational Rights and Privacy Act?	___	___	___
i. Regulations concerning foreign students?	___	___	___
19. Are students and faculty informed of their legal rights?	___	___	___
20. Do the governing board and administration appreciate the special legal issues relating to:			
a. Campus worship?	___	___	___
b. Religious requirements for admission?	___	___	___
c. Religious requirements for employment?	___	___	___
d. Required religious practices or activities?	___	___	___

	YES	NO	NOT SURE
e. Required religion courses?	___	___	___
f. Use of publicly funded facilities?	___	___	___

VI. Public Policy Concerns

Although independent, the church-related colleges fulfill a public purpose (the education of citizens) and have a responsibility in public policy determination. (Public policy refers to legislation and other policy set by government at any level – federal, state, or local.) Independence requires an active role in public policy issues, including study and at times advocacy. Care must be taken to coordinate such efforts with similar church concerns when appropriate. The college and the church have resources which can enhance each other's efforts.

	YES	NO	NOT SURE
1. Does the college have a formal process for determining what public stands it will take and how those stands will be expressed, on:			
a. Federal issues?	___	___	___
b. State issues?	___	___	___
c. Local issues?	___	___	___
2. Does the college take a stand only on public policy issues that directly affect the college?			
If so, are the following constituencies or interested groups involved:			
a. Trustees?	___	___	___
b. Faculty?	___	___	___
c. Administration?	___	___	___
d. Students?	___	___	___
e. Alumni/ae?	___	___	___
f. Church?	___	___	___
g. Religious bodies?	___	___	___
h. Local community?	___	___	___
i. Other? Specify: _____	___	___	___
3. Does the college take a stand on public policy issues outside the realm of higher education?	___	___	___

	YES	NO	NOT SURE
4. Does the college make public its stands on issues of public policy?	___	___	___
5. Does the college make a policy of briefing or contacting legislators on public policy issues?	___	___	___
6. Does the church use the college as a resource in the study of public policy issues?	___	___	___
7. Does the colleges coordinate its efforts in public policy study and advocacy with the church?	___	___	___
8. Has the college taken a formal position on public policy issues such as:			
a. Higher education legislation?	___	___	___
b. Tax reform?	___	___	___
c. State assistance to independent colleges?	___	___	___
d. Other? Specify: _____	___	___	___
9. Has the church taken a formal position on these issues and informed the college of its stand?	___	___	___
10. Does the college coordinate its approach to public policy with:			
a. Other educational institutions?	___	___	___
b. Other nonprofit agencies?	___	___	___
11. Has your institution become more reliant upon federal resources in the last five years in the following areas:			
a. Student aid?	___	___	___
b. Institutional grants?	___	___	___
c. Facility grants or loans or bond issues?	___	___	___
d. Research?	___	___	___
12. Has your institution become more reliant upon state resources in the last five years in the following areas:			
a. Student aid?	___	___	___
b. Institutional grants?	___	___	___
c. Facility grants or loans or bond issues?	___	___	___
d. Research?	___	___	___

	YES	NO	NOT SURE
13. If so, is this reliance justified in terms of institutional benefits?	___	___	___
14. Has acceptance of public funds reduced the college's freedom to pursue its religious purpose?	___	___	___
15. Has the acceptance of public aid limited the freedom of the college?	___	___	___
16. Is your college willing to engage in an honest and rigorous program of self-regulation to prevent government regulation (affirmative action in employment, access for the handicapped, etc.)?	___	___	___
17. Does the college make its resources available to the local community in the study of public policy issues?	___	___	___
18. Does the college participate in state and regional associations which conduct lobbying for specific issues?	___	___	___
19. Is there clear understanding of the possibility of the college's losing its tax-exempt status because of stands it might take on social issues?	___	___	___
20. Is it clear that individuals related to the college can speak out on public policy as private citizens?	___	___	___

VII. Financial Support and Management

Careful assessment of the institution's present financial profile and recent significant trends can make a critical difference in the ability of a college to develop and choose options for the future. As institutions of higher education face a period of inflation and of declining population among the traditional college age group, some institutions, including those which are church-related, will move from a position of financial stress to distress. Close attention must be given to this financial area because each program action taken is related to the institution's finances, and the availability of financial resources is an important factor in setting institutional priorities.

	YES	NO	NOT SURE
1. Does the college's board understand and accept the responsibilities of financial stewardship?	___	___	___
2. Is there:			
a. A systematic approach to long-range financial planning?	___	___	___
b. Does the board exercise strong leadership on the coordination of this planning?	___	___	___
3. Does the college have a plan for the financing of maintenance, replacement, renovation, and/or construction of facilities?	___	___	___
4. Will the college continue to have sufficient funds provided in the future:			
a. By its primary sources of financial support?	___	___	___
b. Particularly by tuition and fees?	___	___	___
5. Is there a satisfactory ratio of tenured to non-tenured faculty in each department and in the college as a whole:			
a. At present?	___	___	___
b. As projected in five years?	___	___	___
6. Is it understood that:			
a. Tenured faculty cost the college more than non-tenured faculty?	___	___	___
b. Are the ethical and legal dimensions of this situation understood?	___	___	___
7. Is the balance between long-term debt and current fund revenues remaining the same?	___	___	___
8. Is the percentage of operating income from soft revenue sources (state and federal and private grants and contracts) remaining the same?	___	___	___
9. Is there a satisfactory five-year trend in the percentage of total current fund revenues derived from student tuition and fees?	___	___	___
10. Are the previous five years considered in projection for the next five years?	___	___	___

	YES	NO	NOT SURE
11. Is there a satisfactory five-year trend in the percentage of total current fund revenues derived from:			
a. Private gifts?	___	___	___
b. Grants and contracts?	___	___	___
c. Church-related giving?	___	___	___
12. Are faculty, administration and staff salaries keeping pace with institutions which are academic peers:			
a. Nationally?	___	___	___
b. Regionally?	___	___	___
13. Are the enrollment trends in line with similar private institutions:			
a. Nationally?	___	___	___
b. Regionally?	___	___	___
14. Does the board critically examine the sources of funding:			
a. For new programs?	___	___	___
b. For established programs?	___	___	___
15. Does the administration articulate the board's financial policies clearly?	___	___	___
16. Is there a satisfactory five-year trend in the college's working and long-term capital?	___	___	___
17. Does the college have an energy management program?	___	___	___
18. Is there sensitivity to the impact of new and impending legislation which may affect college fianances, e.g., college retirement age?	___	___	___
19. Is the college's financial aid program satisfactory, specifically, the mix by source and type of aid (grant, loan, work-study, etc.)?	___	___	___
20. Does the college's financial aid program compare well with that of peer institutions?	___	___	___
21. Is there a satisfactory percentage of tuition income being used for financial aid?	___	___	___

	YES	NO	NOT SURE
22. Are there possible changes in federal or state programs which will affect the availability of financial aid for your students?	___	___	___
23. Is there a satisfactory percentage of students receiving financial aid?	___	___	___
24. Is your financial assistance consistent with the mission of the college?	___	___	___
25. Is the percentage of students receiving financial aid consistent with your mission and program and the students' needs?	___	___	___
26. Is financial aid packaging used as an integral part of a retention program?	___	___	___
27. Is there a satisfactory trend in the percentage of the educational and general budget which is covered by tuition income?	___	___	___
28. Is the total estimated cost of deferred maintenance holding steady as a percentage of educational and general funds plus mandatory transfers?	___	___	___
29. Does the college's tuition and fee structure compare well with those of peer institutions?	___	___	___
30. Is the trend in the ratio between current fund assets and current fund liabilities positive?	___	___	___
31. Have contingency plans been reviewed by the board and special counsel in the event that liabilities exceed assets and all credit becomes exhausted?	___	___	___
32. Are there sufficient funds or contingency plans to "teach out" the year should insolvency occur?	___	___	___
33. Is there a satisfactory system of salary increments?	___	___	___
a. Are they reviewed annually?	___	___	___
b. Are fringe benefits satisfactory?	___	___	___
34. Is there a satisfactory trend in local community support?	___	___	___

	YES	NO	NOT SURE
35. Is there:			
a. Faculty-staff review of the budget before it goes to the board?	___	___	___
b. Are financial problems discussed with church and board authorities?	___	___	___
36. Is there a balanced distribution of the budget?	___	___	___
37. Is the percentage of gift income that goes to support fund-raising satisfactory?	___	___	___
38. Does the college have good cash flow management?	___	___	___
39. Are the financial implications considered:			
a. Of the faculty-student ratio?	___	___	___
b. Of class size?	___	___	___
c. Of course load distribution?	___	___	___
40. Is there a satisfactory trend in endowment accumulation?	___	___	___
41. Does the campus ministry or chaplaincy program receive adequate financial support?	___	___	___
42. Does the religion department receive adequate financial support?	___	___	___
43. Does the church provide financial support commensurate with its relationship with the college?	___	___	___
44. Is financial support for religious programs and activities kept in discrete funds?	___	___	___
45. Is any indebtedness candidly reported to the church?	___	___	___
46. Does the college:			
a. Provide accountability to the church for its support?	___	___	___
b. Does this unduly affect the academic integrity of the college?	___	___	___
47. Is the percentage of the college budget provided by the church appropriate?	___	___	___
48. Is the percentage of alumni/ae giving appropriate, particularly those alumni/ae who are also church members?	___	___	___

	YES	NO	NOT SURE
49. Is the church's financial commitment (if any) increasing in proportion to the college's increasing educational and general budget?	___	___	___
50. Does the church see a need to provide congregational support and financial incentives to students attending church-related colleges?	___	___	___
51. Is the annual audit:			
a. Reviewed carefully by the board and church representatives?	___	___	___
b. Should it be reviewed by church representatives?	___	___	___
52. Is there a formal process for reviewing the church's financial support on an annual basis?	___	___	___
53. Does the board have social criteria for financial concerns?	___	___	___
54. Is return on investment the only criterion for determining investment policies?	___	___	___
55. Are there gifts or investments which are ethically inappropriate?	___	___	___
56. Does the college accept money from any source regardless of the degree to which the source is inconsistent with the principles of the college?	___	___	___
57. Is there disparity between the reality of the college's financial position and what is told donors?	___	___	___

Resources

The National Congress on Church-Related Colleges and Universities has a separate volume – *Exchange: Sharing Resources for Renewal* which is a full bibliography of materials relevant to the church-related college and the college-related church. That bibliography includes both recently published books and articles, and materials available through colleges and denominations. The bibliography is divided into specific areas, such as mission or curriculum or finances, and thus complements

this Inventory for Renewal. Those wanting resources for additional information in any area should consult the *Exchange* volume.

In this section on Resources, different kinds of Resources are given. Here are the names and addresses of agencies and organizations that have a record of producing materials or helping colleges and churches in the particular areas covered by the Inventory. Those who want a more active assistance in specific areas should consult these groups.

I. Mission, Purpose, and Constituency

American Council on Education
One Dupont Circle, N.W., Suite 800
Washington, D.C. 20036
(202) 833-4700
J. W. Peltason, President

Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009
(202) 387-3760
Mark Curtis, President

Association of Governing Boards
of Universities and Colleges
One Dupont Circle, N.W., Suite 720
Washington, D.C. 20036
(202) 296-8400
Robert L. Gale, President

Center for Program and Institutional Renewal
Austin College
Sherman, Texas 75090
(214) 892-9101
John D. Moseley, Executive Director

Council for the Advancement of Small Colleges
One Dupont Circle, N.W., Suite 320
Washington, D.C. 20036
(202) 659-3795
Gary H. Quehl, President

Educational Testing Service's "Institutional Goals Inventory," "Institutional Functioning Inventory," and "Small College Goals Inventory"
Princeton, New Jersey 08540

Search Institute (for constituency surveys)
122 West Franklin Avenue
Minneapolis, Minnesota 55404

II. The Educational Program

American Council on Education
One Dupont Circle, N.W., Suite 800
Washington, D.C. 20036
(202) 833-4700
J. W. Peltason, President

Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009
(202) 387-3760
Mark Curtis, President

Council for the Advancement of Small Colleges
One Dupont Circle, N.W., Suite 320
Washington, D.C. 20036
(202) 659-3795
Gary H. Quehl, President

Education and Society Unit of the National
Council of Churches of Christ
475 Riverside Drive, Room 710
New York, New York 10027
William P. Thompson, President

III. Social Concerns

It is presumed that all users of this instrument are aware that resource assistance is available from national educational associations, their own denominational agencies, from the World and National Council of Churches and similar service organizations. It is also presumed that U.S. Government and United Nations offices will be

consulted. The resources listed below, mainly nonprofit agencies, are intended just to provide initial responses to the question, "Where can we go for more information?" These references are intended only to stimulate, not to guide in any restrictive way and certainly not to satisfy the search.

General:

Academy for Educational Development
680 Fifth Avenue
New York, New York 10019

Carnegie Corporation of New York
437 Madison Avenue
New York, New York 10022

Global Perspectives in Education
218 E. 18th Street
New York, New York 10003

Cases in Point:

1. *Hunger*

Bread for the World Educational Fund
207 East 16th Street
New York, New York 10003 (212) 260-7000

CROP, The Community Hunger Appeal of Church World Service
Elkhart, Indiana 46515

Interreligious Task Force on U.S. Food Policy
110 Maryland Avenue, N.E.
Washington, D.C. 20002 (202) 543-2800

OXFAM
302 Columbus Avenue
Boston, Mass. 02116

2. *Discrimination*

Institute for the Study of Educational Policy
Howard University
Washington, D.C.

National Association for the Advancement of Colored People
1790 Broadway
New York, New York 10019

National Association for Equal Opportunity in Higher Education
2001 S. Street, N.W., Suite 450
Washington, D.C. 20009

Project on the Status and Education of Women
Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009

3. *Global Awareness*

Institute for World Order
1140 Avenue of the Americas
New York, New York 10036

Overseas Development Council
1717 Massachusetts Avenue, N.W.
Washington, D.C. 20036 (202) 234-8701

Worldwatch Institute
1776 Massachusetts Avenue, N.W.
Washington, D.C. 20036

4. *Arms Race*

Center for War/Peace Studies
218 E. 18th Street
New York, New York 10003

Disarmament Issues Committee
c/o United Nations Association – USA
300 E. 42nd Street
New York, New York 10017

World Without War Council
175 Fifth Avenue
New York, New York 10010

5. *Family*

Family Service Association of America
44 E. 23rd Street
New York, New York 10010

International Union of Family Organizations
28 Place Street – Georges
F-75442
Paris, France

Simple Living Program of the American Friends
Service Committee
2160 Lake Street
San Francisco, California 94121

6. *Environment*

Center for Science in the Public Interest
1755 S Street, N.W.
Washington, D.C. 20009

Environmental Action Foundation
724 Dupont Circle Building
Washington, D.C. 20036

Friends of the Earth
529 Commercial Street
San Francisco, California 94111

7. *Energy*

Energy Action Educational Foundation
1523 L Street, N.W.
Washington, D.C. 20005

Food and Energy Council
909 University Avenue
Columbia, Missouri 65201

University City Science Center
3508 Science Center
Philadelphia, Pennsylvania 19104

8. *Drug and Alcohol Abuse*

American Social Health Association
1740 Broadway
New York, New York 10019

Haynes Foundation Drug Research Center
(University of Southern California)
3660 University Avenue
Los Angeles, California 90007

National Council on Alcoholism
733 Third Avenue
New York, New York 10017

9. *Inflation*

The Brookings Institution
1775 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Conference Board, Inc.
845 Third Avenue
New York, New York 10022

Chamber of Commerce of the United States
1615 H Street, N.W.
Washington, D.C. 20062

10. *Employment/Unemployment*

AFL/CIO Research Department
815 16th Street, N.W.
Washington, D.C. 20006

American Enterprise Institute for Public Policy Research
1150 17th Street, N.W.
Washington, D.C. 20036

National Bureau of Economic Research
261 Madison Avenue
New York, New York 10016

11. *Criminal Corrections*

American Bar Foundation
1155 E. 60th Street
Chicago, Illinois 60637

National Council on Crime and Delinquency Research Center
609 Second Street
Davis, California 95616

New York City – Rand Institute
545 Madison Avenue
New York, New York 10023

IV. Governance

Association of Governing Boards of Universities and Colleges
One Dupont Circle, N.W., Suite 720
Washington, D.C. 20036

ETS's "Institutional Functioning Inventory"
Princeton, New Jersey 08540

V. Legal Issues

Academic Collective Bargaining Information Service
1818 R Street, n.W.
Washington, D.C. 20009

American Association of University Professors
One Dupont Circle
Washington, D.C. 20036

Center for Constitutional Studies
Notre Dame Law School
Notre Dame, Indiana 46556

Independent College Legal Information
P. O. Box 15541
Nashville, Tennesee 37215

National Association of College and University Attorneys
Suite 650
One Dupont Circle
Washington, D.C. 20036
(202) 296-0207

National Institute for Independent College and Universities
Suite 503
1717 Massachusetts Avenue, N.W.
Washington, D.C. 20036

The National Organization on Legal Problems of Education
(NOLPE)
5401 Southwest Seventh Avenue
Topeka, Kansas 66606

VI. Public Policy Concerns

American Association for Higher Education
One Dupont Circle, N.W., Suite 780
Washington, D.C. 20036
(202) 293-6440
Russell Edgerton, Executive Director

American Council on Education
One Dupont Circle, N.W., Suite 800
Washington, D.C. 20036
(202) 833-4700
J. W. Peltason, President

National Association of Independent Colleges and Universities
1717 Massachusetts Avenue N.W.
Washington, D.C. 20036

State Associations of Independent Colleges and Universities – Check the NAICU above for the name and address of your state's association.

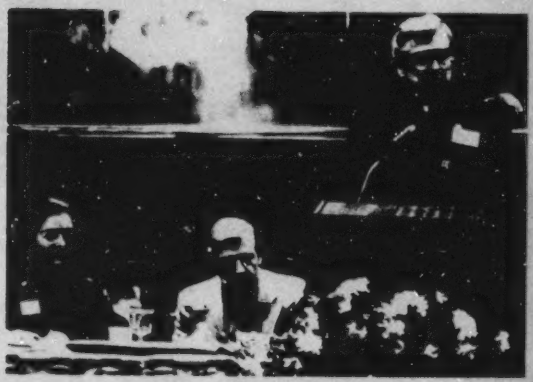
VII. Financial Support and Management

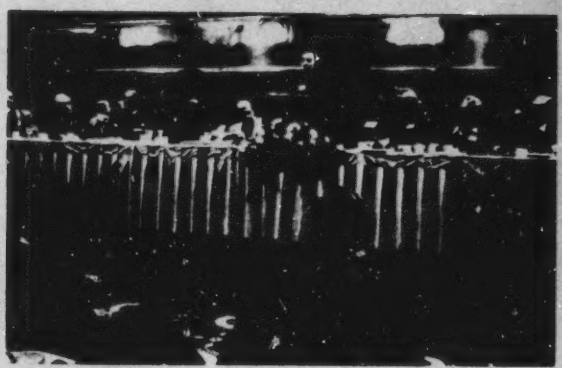
American Council on Education
One Dupont Circle, N.W., Suite 800
Washington, D.C. 20036
(202) 833-4700
J. W. Peltason, President

National Association of College and University Business Officers
One Dupont Circle
Washington, D.C. 20036
(202) 296-2344

National Center for Higher Education Management Systems
Post Office Drawer P
Boulder, Colorado 80302
(303) 492-8292

Scenes from National Congress
Washington Meeting
February 1980





Chapter 6

SUMMARIES OF THE FIVE TOPICAL MEETINGS IN WASHINGTON

At the Washington gathering of the National Congress, part of the time was devoted to five topical meetings. The five meetings were held simultaneously, and participants chose the meeting they attended based on their own interests. Each meeting was structured around the work of one or more of the Study Commissions and provided a final opportunity for participants to gain insights and perspective about particular aspects of the issues involved.

Because the nature of the issues determined to a great extent each Commission's efforts, these final meetings differed in kind, depending on the focus of the topic at hand. In some cases, the meetings met requests for sharing experiences across denominations and colleges and for learning strategies that others were taking to common challenges. These meetings thus presented a variety of case studies and provided the opportunity for participants to exchange ideas. In other cases, particular parts of a Commission's work required further exploration and discussion. These meetings included presentations on the specific topics and involved the participants in reacting to ideas and giving recommendations for next steps.

The different purposes and emphases of the topical meetings are reflected in the summaries in this chapter. Some summaries briefly describe the main themes of the discussions, and others include also new papers that were presented at the meetings. Together, the summaries demonstrate the conclusion of the efforts of the six Study Commissions.

Topical Meeting 1: Denominational Action Plans — Exchange of Ideas and Potential (Based on the work of the Study Commission on Relationships Between Church and College), James S. Barrett, Chairman

Within the structure of each denomination participating in the National Congress on Church-Related Colleges and Universities there are activities either in process or in the planning stage whereby the church seeks to establish its presence in and witness to its educational institutions. Some programs are quite deliberately institutional-oriented, are of long-standing historical significance, and are understood in that framework by both church and college. Other programs result in

only a slight impact, if any at all, upon its institutions. The reasons for so diverse a range of relationships are seldom easily understood.

The National Congress on Church-Related Colleges and Universities afforded the participating denominations an excellent opportunity to share information, trends, programs, and future planning in this area of church/institutional relationships. The following reports were presented on denominational involvement in higher education.

In addition, another part of this meeting was devoted to exploration of the distinctive problems and issues of black churches and their colleges. The last report included here concerns this area of denominational relationships.

Presbyterian, U.S. — J. Rod Fulcher, Director of Higher Education Emphasis

This denomination is approaching the task of higher education from the perspective of *wholeness*. The objective is to increase the church's involvement in higher education grounded in a theological and biblical rationale. PCUS is working on a three-year emphasis (1979-81), "The Church in Higher Education," to broaden constituency understanding of the concerns of higher education. They have a keen awareness that they must reach a larger constituency in the church. By action of the PCUS General Assembly, the denomination has established a task force on higher education. They perceive persons involved in church leadership conferences as a primary resource for furthering the cause of higher education. These persons go back into their own areas to supplement local information.

The PCUS is in the process of developing "covenants" between institutions and judicatories to explore more deliberately and intentionally the meaning of church-college relationships.

Lutheran Church in America — Richard W. Solberg, Director, Department for Higher Education, Division for Mission in North America

The Lutherans are in the process of reassessment, reaffirmation, and renewal of the whole issue of higher education. The presidents of their twenty-two colleges and their church officials have teamed together to survey the meaning of the church college in the Lutheran Church. They have prepared a statement emphasizing the partnership of the church and college. The relationship change is a cultural change, and the colleges can assist and provide resources for the church in changing

times. They have developed an instrument tool to enable them to listen and perceive their constituency. Copies may be obtained from Dr. Richard Solberg, 231 Madison Avenue, New York, NY 10016.

The Lutherans started the process of developing statements of intention about ten years ago, and they are now renewing those statements.

The American Baptist Church — Shirley M Jones, Executive Director, Division of Christian Higher Education, Educational Ministries

American Baptists have twenty-two institutions of which six are predominantly black. The minority colleges came out of the Women's Missionary Movement. There is great diversity in the denomination due to the autonomous nature of governance within the Baptist organization.

American Baptists are in the process of "covenanting" relationships in the geographic regions and the institutions within each region. The process of considering the important aspects to be included in a covenant is providing a point of renewal and clarification.

American Baptists share with other denominations the problem of inadequate funding for their educational institutions.

Association of Catholic Colleges and Universities — Sister Alice Gallin, OSU, Executive Director, College and University Department, National Catholic Education Association

The Catholics have 250 colleges which were founded by orders of both men and women. The national Catholic organization has never founded an institution except the Catholic University of America which was founded by the bishops. Catholic schools enjoy a wide range of relationships with their individual organizing group. Financial support comes from friends and alumni(ae); there is no national movement to provide support. The national educational staff has established a committee to prepare a statement on higher education which will be presented to the bishops. Each Catholic bishop has a department of education dealing with elementary and parochial schools, and they join hands with national staff to discuss educational concerns. In addition, regional meetings with bishops, college presidents, and campus ministers will be held to discuss ways in which the college and the local church impinge upon one another.

Catholics are seeking new ways to establish identity by drafting "covenants."

Society of Friends — T. Canby Jones, Professor of Religion and Philosophy, Wilmington College

To illustrate the response of a small denomination with a historic commitment to higher education, Dr. Canby Jones shared the quote that "in a fit of absentmindedness, the Quakers established twelve colleges." That number has risen to sixteen. Although these colleges have a very tenuous relationship with the denomination, there is an interest in exploring and learning from the historic genius of that faith. To this end, the Friends have planned a conference on "Strengthening Quaker Values in Higher Education" to be held in the summer of 1980.

United Methodist Church — Robert P. Lisensky, President of the National Association of Schools and Colleges of the United Methodist Church

"All changes in higher education are by-products of external pressures." The United Methodist initiative in change has come through its institutions. The United Methodist Church has completed a two and one-half year study of United Methodist Higher Education. This study has produced a report and a set of recommendations.

Two vital organizations related to United Methodist institutions, the National Association of Schools and Colleges and the University Senate, have each undergone renewal and reassessment processes. The National Association has been involved in an intensive two-year program of consciousness-raising in which it has endeavored to increase the dialogue between the church and its institutions. Together with the Board of Higher Education and Ministry, the National Association will ask the church's General Conference to establish a Special Program in Higher Education for the next quadrennium. The University Senate has revitalized its historical function and has established a process whereby each institution is asked to schedule conversations on church-institutional relationships with its local judicatory.

Christian Methodist Episcopal — William R. Johnson, General Secretary, General Board of Christian Education

The CME Church is related to five institutions. The General

Conference supports the educational institutions, and the conferences in which schools are located raise additional funds. The denomination is in the process of completing a study of CME schools. In the spring, the church leadership will be called together to conduct a "Consultation on Higher Education." This consultation will be held in Fort Worth, Texas.

The Church-Related Black College

Introduction: A particular emphasis in church-college relationships consists of the distinctive concerns and issues of black churches and their colleges. Dr. Barrett invited Dr. Julius S. Scott, Jr., president of Paine College, to present a paper on "The Church-Related Black College." The following is Dr. Scott's paper.

The church-related black colleges and universities are a significant part of the total fabric of church-related higher learning in the United States. The particularity of their founding, their historical development, and their impact accord them a singular place among institutions of higher learning. They perform several critical and decisive roles. Among these particularities are the following:

1. The primary historic rootage of the black church-related colleges and universities is moral concern. Their beginnings were focused upon a context of learning as well as the content of knowledge. They were founded out of concern for people in plight and were the matrices for the development of moral character and integrity, as well as for the expansion of intellectual capability. Chapel was compulsory; class attendance was also compulsory; but chapel was *more* compulsory! Indeed, in most of these institutions, until fairly recently, compulsory chapel attendance was a daily requirement. These institutions were the arenas in which moral contours were formed, and they gave empirical expression to basically moral concerns.

2. Black church-related colleges and universities were the trustees of the black experience — they embraced and embodied strong and vital concerns and commitments to the black experience. This was a salient and important role. As trustees of the black experience, these campuses provided the atmosphere in which black scholars thought and thrived, and where they provoked an intellectual life and climate of ideas. Black artists stretched their canvasses across these campuses, and black

musicians composed the great theme songs and anthems of celebration here. The intellectual and scholarly life of blacks was nourished in these contexts.

3. The black church-related colleges and universities served a democratizing function in American higher education. In the days of the most highly structured academic segregation, these institutions maintained interracial faculties and admitted students from all ethnic backgrounds. They were the islands of equality in the midst of intense racial antipathy in certain sections of the South, and they were the only places where rational people could gather across racial lines. They were the embodiment of universality and kept the possibility of brotherhood and interracial harmony viable.

4. Closely related to this is the fact that the black church-related colleges and universities addressed themselves directly to the integration of black aspirations into American realities. They admitted the victims of educational and economic deprivation and deficiency, and equipped them to compete successfully in the market place. They were the citadels of miracles, providing young men and women with vision and intellectual power.

Black church-related colleges and universities were the first institutions established for the specific purpose of the education of the newly-emancipated slaves. Some were founded in 1850, but most were established in the latter quarter of the nineteenth century. Although they were called, in some cases, universities, they were hardly more than comprehensive schools, teaching everything from the Greek classics and Hebrew to nursing and carpentry. They were small and struggling, but they were focused communities, dedicated to stroking the flames of human hopes, and keeping alive the dream of "human equality, freedom, dignity, and brotherhood, and they kept the light of learning aglow, if only dimly and darkly, in the breast of the confused and perplexed freed men and women who were caught up in the brutal degradations, cruel forces, and supreme tragedies of history and culture."[1]

Dr. Samuel DuBois Cook sums up the significant contributions of the church-related black colleges and universities as follows:

1. The dispelling of nagging doubts about the educability of former slaves and their descendants:

2. The production of responsible, enlightened, and humanistic leadership;
3. The development of the black middle class;
4. The production of black professionals;
5. The advancement of knowledge through teaching, research, and creative reflection;
6. The cultivation of reverence for learning and the sense of wonder;
7. The enlargement of American pluralism;
8. The catalyzing and promotion of the birth, growth, and expansion of public higher education for blacks;
9. The evolution of a sense of social concern and civic responsibility; and
10. The emergence of social change and social reform in the pursuit of justice, equality, democracy, decency, and human dignity.[2]

There are presently 45 historically black church-related colleges and universities, which enroll approximately 46,000 students. Twelve are related to the United Methodist Church; ten have Baptist support; five are members of the Christian Methodist Episcopal denomination (Paine College claims dual support of the CME and United Methodist denominations); five are related to the African Methodist Episcopal Church; three have Presbyterian support; three are supported by the United Church of Christ; two are supported by the Episcopal Church; three were founded by the Disciples of Christ; and one each is related to the Roman Catholic, the Seventh-day Adventist, and the African Methodist Episcopal Zion Churches.

In addition, at least ten other institutions owe their founding to the church and are now related to the state systems. Among these are Atlanta University, Central State University, Hampton Institute, Howard University, Lincoln University in Pennsylvania, Morehouse College, Morgan State University, Spelman College, Texas Southern University, and Tuskegee Institute. None of these institutions has been included in the count of the forty-five church-related colleges and universities.

The question is frequently raised, why black colleges now? Clearly these institutions have a *raison d'etre* beyond the simplistic and racist notion that, if white institutions are integrated, there is no longer a need for black ones. Historically, black church-related colleges and universities have given strong validation for their existence in terms of the quality of their programs as well as in the development of their academic expertise. The other side of this question is, obviously, what

would we do without the black church-related colleges and universities? Moreover, if an argument can be made for the existence of a Notre Dame University or a Duke University, what is wrong with maintaining that same pluralism in terms of a Xavier University or a Dillard University?

The black church-related colleges and universities should exist, moreover, because they are *good* institutions, performing their academic and social responsibilities with energy, vitality, and significant impact. It is they which keep alive the hopes, aspirations, and dreams of thousands of young men and women, and they are the embodiment of the imperatives of Christian theology, which demand that we be in the world as the bearers of the good news.

Topical Meeting 2: Legal Services – Potential for Colleges and Denominations (Based on the work of the Study Commission on Legal Issues), Philip R. Moots, Chairman

The meeting opened with a brief review by Vic Hahn of his paper summarizing the responses to issues raised in the Notre Dame sessions of the Legal Issues Study Commission. (That paper appears as Addendum 2-T-1 in the supplementary papers published by the National Congress to the Notre Dame, June, 1979 meeting). Among the issues emphasized by Mr. Hahn was the continuing need for improvement of the delivery of legal services to church-related colleges and universities. Ensuing discussion from participants in this session reaffirmed that need and the need for cooperative efforts across denominational and geographical lines in seeking to achieve that goal.

The major time for discussion was spent reviewing two proposals which emerged from the Notre Dame gathering – the creation of a legal audit study guide and an early warning system for church-related colleges.

It was recommended that a comprehensive legal audit guide be prepared for use by independent and church-related college administrators and legal counsel. Most legal problems facing church-related colleges and universities in this nation are shared by independent colleges of similar size. A document should be drafted to serve the needs of all medium and smaller sized colleges with special sections and questions devoted to the unique problems of church-related colleges. The audit document would include not merely a checklist of legal issues but also a listing of the basic statutes, regulations, and perhaps key cases which provide the sources for answers to legal questions in a particular area.

The audit document would be drafted primarily for the use of the president and other key administrators of these colleges, though it would also be useful to trustees and legal counsel of the colleges and representatives of related religious bodies. It would be organized by subject matter section, probably in loose-leaf form to permit easy update.

The responsibility for production of such a document would lodge with the Center for Constitutional Studies at Notre Dame Law School, and considerable support for the project has already been expressed by the National Association of Independent Colleges and Universities and the National Association of College and University Attorneys, both in lending staff and other resource support to the project and in seeking foundation funding for it.

The early warning system would be basically a legal reporter providing information to church-related colleges and universities about regulatory developments and litigation which uniquely affect their interests. It was proposed that such a newsletter be published on a periodic basis and include a listing of cases and regulatory rulings, a summary of the issues involved, and the person to contact if further information is required. Its purpose would be to provide early warning about issues and communication among representatives of church-related colleges and universities.

The reporter would likely be published by College Information, Inc., in Nashville, the non-profit corporation which publishes *Lex Collegii*, and would appear four to six times a year. It will take a substantial effort to create this system, and initial funding will be sought from denominations or foundations to get it off the ground. Information networks would have to be created, and denominations and college administrators would have to cooperate in the reporting and communication about issues affecting their institutions. After an eighteen- or twenty-four month period, the reporter could be evaluated to determine its utility, and after that trial period, if judged helpful, subscriptions would be by denominations or individual institutions.

It was clear from the discussion that these proposals had substantial support among the participants, and questions were raised and suggestions made about each. There was considerable concern for legal issues affecting church-related colleges and universities and the sense that cooperative efforts would be extremely helpful and even necessary in meeting these legal challenges. The focus for that future cooperation will likely reside with the Executives for Church-Related Higher Education which gave birth to the National Congress itself.

Topical Meeting 3. Societal Issues – Handling by Colleges and Denominations (Based on the work of the Study Commission on Issues of Society). William J. Byron, Chairman

The Chairman opened the session by offering the following comments and observations. First, this topical meeting would be conducted in the format of a "town meeting," but not all sections of the "town" were adequately represented – virtually no faculty, no students, only one black.

Second, the Inventory for Renewal is capable of extending the life of the ideas generated in and through the National Congress. It can put wheels under those ideas. It provides us with something concrete to carry home with us and to take up in small groups in local settings.

Third, at Notre Dame, we developed general agreement with the rationale for social involvement outlined in the Study Commission papers. The mission of the church has a clear social dimension. The church-related college must therefore pursue social concerns. But this must be done in an appropriately academic way.

Fourth, four "cases in point" occupied us at Notre Dame: hunger, racism, global awareness, developing a value emphasis in the curriculum. Are there other cases worth considering? Certainly. Many examples are offered in the Social Concerns section of the Inventory for Renewal.

Various questions and comments were made by participants. Loyola University of Chicago was mentioned as one example. It has an interdisciplinary faculty committee on "Science and Society." Intensive workshops of short duration are organized around distinguished visiting lecturers. Ideas thus generated are translated into course offerings through the normal procedures.

Several questioners seemed satisfied that, although no common actions (e.g., resolutions) would mark the end of the National Congress, the Inventory for Renewal could be used to initiate action throughout the nation at times and to degrees best suited to the local situation. In the matter of "positions" or "resolutions," the participants were urged to adopt an institutional perspective – i.e., resist association decisions and encourage local initiatives and individual "stands."

Much of the exchange centered on suggestions for the Social Concerns part of the Inventory for Renewal. Two delegates urged that questions on specific issues in the Inventory invite institutional reflection on the contribution the college might make toward a solution to a particular problem *in the neighborhood* or *in the region* where the institution is located. Several persons suggested that "sexism" be listed

as a separate issue. Most agreed.

Another participant asked for cases or examples of "prophetic" witness on the part of institutions. It was suggested that such examples might be found in the other National Congress volumes. Still another questioner felt strongly that the matter of "formation" or student "outcomes" should be included somewhere in the Inventory.

Another question concerned whether the Social Concerns portion of the Inventory might not be equally applicable to secular colleges. The group reply might be reported as, "Not really; church-related colleges engage or should engage themselves with social issues as an expression of their faith commitment." If this is the case, the original questioner suggested, then it might be well to allude to a connection between faith and works in the introduction to the Social Concerns area of the Inventory.

The session went well. General satisfaction, even enthusiasm, was expressed for the Social Concerns area of the Inventory for Renewal.

Topical Meeting 4: College Experiences in Processes of Renewal (Based on the work of the Study Commission on Educational Purposes and Programs and the Study Commission on Financial Issues). Edgar M. Carlson, Chairman

Case studies were presented by persons who had been directly involved in the development of programs and could speak from first-hand experience. Three of the presentations dealt with renewal strategies in the area of missions and programs, and the fourth concerned finances. Questions and discussions followed the presentations.

The Primary Focus and Concerns — President Harry Smith, Austin College

Since 1970, in response to a variety of external and internal pressures, a large number of postsecondary institutions have been engaged in projects to improve the quality of undergraduate education, rethinking what is involved in a liberal education, reworking the curriculum, and revising the process as well as the content of the education they offer. Innovative programs, instructional improvement centers, revised general education requirements, and faculty development projects have proliferated as administrators and faculty, faced with declining enrollments and funds and institutional retrenchment, have sought to respond to these pressures to improve the teaching/learning

environment. "Institutional renewal," the phrase now used widely to symbolize these varied efforts, has become the goal of a large number of liberal arts institutions whose very existence is at stake.

Sometimes this institutional renewal has involved particular programs, such as the development of a competency-based approach to education which involves revision of the curriculum, faculty and student evaluation, degree requirements, and faculty hiring, or a thematic approach to education which has impacted every phase of the institution's life.

This meeting was not about renewal efforts in general, however, or even total institutional efforts by colleges and universities struggling to survive. The concern, in the context of this National Congress on Church-Related Colleges and Universities, was rather with the renewal efforts resulting from a reaffirmation of mission, with institutional renewal based upon a careful rethinking of institutional mission, and the reaffirmation of distinctiveness. For emerging from the Notre Dame Congress last June was a growing awareness that genuine renewal stems from clear affirmation of mission, that in the midst of real and important diversity in the shape, governance, size, and constituencies of our church-related institutions is a growing sense of unity. This unity proudly and unashamedly affirms the distinctive contribution of church-related colleges and universities and issues in a new determination to strengthen and enhance that distinctiveness, refusing to try to be all things to all students in order to survive.

In this session three case studies of institutional renewal based on reaffirmation of mission were presented. These were not models to be replicated, for every institution must develop its own pattern of self-renewal, but they may have suggested some strategies which other institutions found useful.

Birmingham Southern College — Dean Edward Moomaw

Birmingham Southern's case was presented in a "before" and "after" analysis, coinciding with the years 1975 and 1979.

Before (1975): Enrollment was 727 students, down from 1000, and going down. Deficit was $660,000, amounting to 15% of the total budget. Ten faculty positions had been cut back (15% of the faculty). Plant maintenance was inadequate and condition of the plant was in decline. Unrestricted giving amounted to $170,000 per annum.

After (1979): Enrollment was 1400 students (ACT scores of 24; SAT combined scores of 1175). Budget surplus was $600,000 (10% of

budget). Faculty salary had increased 10%. Plant had been refurbished. Unrestricted giving amounted to $550,000 per annum. An $8 million capital funds appeal had reached $9 million in 10 months. Lost faculty positions had been restored.

How was the change accomplished? First, the Board affirmed the character of the institution, in a clear statement, and sought to adapt the program to that mission statement.

Second, the College reinforced its relations with its old publics and sought to develop new publics. It became a part of the community. A Kellogg grant enabled it to develop a work/learn program in the community. It enhanced its public relations office and activities. It set up an Office of Church Relations. (Birmingham Southern is related to the United Methodist Church.) It developed a sense of self-esteem among students and as an institution, which included a positive evaluation of its church-relatedness. It developed continuing education programs. It gave priority to admissions activity, with a Vice President for Admissions. It opened its facilities to the community for general purposes.

Third, it reshaped its academic program. It introduced "contract learning," individualizing instruction (especially during the winter term of a 4-1-4 calendar). It paid a great deal of attention to basic skills. Adult and continuing education became an important component, with 300 students enrolled in night classes alone. It took a number of other approaches which seemed nontraditional in the area in which it was located, though they may not have been exceptional in some areas.

Fourth, management and administration were reorganized. A divisional system replaced the departmental organization of the faculty and curriculum, with six divisions instead of nineteen departments. Three Vice Presidents gave greater flexibility, and a Faculty Development Fund was established ($50,000 per annum).

St. Olaf College — Professor David Wee

In connection with its centennial in 1974, St. Olaf re-thought its "identity and mission as a college of the Church." The substance of the work of many committees was collated and distilled into a booklet entitled *Identity and Mission in a Changing Context*.

A description was given of the nature of the commitment made "to continue and even strengthen our identity as a college of the Church, and of the American Lutheran Church in particular." The relation was

defined in such ways as these: ". . . we as a college are the Church at work in higher education." "While our immediate mission is the specialized mission to teach, our real mission is identical to that of the Church itself: to proclaim the gospel of Jesus Christ, to embody the truth of the Christian gospel as we go about our daily business."

The question of how this identity as a college of the Church is embodied and maintained in the current educational environment was raised. St. Olaf does not see any conflict with "vocational" concerns so long as it is recognized that these are secondary concerns.

Also addressed was the way in which mission is embodied in (1) curriculum, (2) faculty development, and (3) non-curricular programs.

1. *Curricular matters*: (a) Graduation requirements include three courses in religion. Faculty has resisted efforts to reduce this (by wide margins) to allow additional requirements in other areas. (b) Courses are designed "to make students more literate and capable in recognizing the values which underlie all that they read, hear, observe, say, and do." For seven years they have had a team-taught course, "An Introduction to Values." There have also been numerous January term courses in specific area values, such as "Native American Values." (c) The Paracollege — now twelve years old — is a tutorial-examination program in which the students design their own majors, usually interdisciplinary in nature. They do not earn course credits and receive grades only on their comprehensive examinations, but they do better than other students in graduate admissions and job placement.

2. *Faculty development*: (a) In addition to its values to students, the Paracollege has been an excellent vehicle for faculty development. This is so because faculty tutor students on a much wider range of subjects than is the case in regular courses; they are urged to experiment with new subjects and new formats; segments can be extended or truncated as may seem warranted by experience. (b) A Teaching-Learning Center has been developed to help faculty "develop pedagogical skills, new perspectives and attitudes, and a sense of cooperation as colleagues." It offers weekly noon discussions, day-long or week-long seminars in writing in other departments, how departmental administrators can help faculty with teaching, setting long-term personal professional goals, etc. (c) St. Olaf has also established a program on Women and Careers, which works with a panel of ten women in careers that are traditionally masuculine.

3. *Non-curricular matters*: (a) The Mandala Program (name taken from the sponsoring program of the Lilly Endowment, which may have funded the program) consists of faculty couples who agree to become

informal advisors to a group of eight freshmen per couple, beginning at mid-year of the freshman year and extending to mid-year of the sophomore year. The emphasis is on helping students through the difficult and sometimes desperate isolation they feel during this period, and the program deals with questions of religion, values, the future, love, etc. The program is relatively new, but students were enthusiastic – they wanted to meet oftener and to continue after the period was over. (b) Daily chapel plays an integral role. It is held daily at prime time and is widely supported by faculty and students. (c) Heavy stress was given to the importance of faculty commitment and profession.

Austin College – President Harry Smith

Dr. Smith credited Dr. John Moseley, former President of Austin College and now Executive Director of the Center for Program and Institutional Renewal located at that institution, for extensive development of the institutional goals and program and for the increased sensitivity in relation to the church. Probably the first "covenant" to be developed anywhere was that between Austin College and its Presbyterian church constituency.

He then proceeded to describe a review program now going on identified as "the PEER Project." It was provoked by a somewhat less than projected enrollment in 1977-78. It involves the review of every program offered by the College, with a focus on both *cost* and *quality*. It is to run from June 1979 to February 1980.

Each program is being reviewed by an advisory committee which is undertaking to examine the effectiveness of the program and to advise on needed changes.

In addition, there are six committees that cut across all the programs, made up of students, faculty, and staff. They are Educational Programs, Program Structure and Staffing, Continuing Education and Experimental Education, Campus and Community Living, Recruitment and Community Relations, and Values. The purpose of these committees is to make explicit the implicit commitments of the institution.

The Committees are to report to their constituencies by the end of February 1980 and to the Board of Trustees by June 1980. The process is involving the entire community. Whatever is proposed must be consonant with Austin College's goals as an educational institution.

Observations Concerning the Three Case Studies – President Smith

1. In each case an attempt was being made to maintain consistency

between the renewal program and the stated institutional mission.

2. The effort involved *sustained participation* by all segments; it cannot be the work of the president alone.

3. Provision was made for continuing some long-range planning effort, and some provision was made for sustained funding.

4. Provisions were made for regular and systematic evaluation and periodic modification.

5. Outside consultants, while they may be helpful on specific problems, are of limited value in any comprehensive program of renewal.

A Case Study in Academic and Financial Planning for Renewal – President Ivan E. Frick, Elmhurst College

The case: The College in Suburbia (in the Minter data bank)

The time: The 1970s

The situation: The first half of 1970 is a time of retrenchment, consolidation, and trauma. The situation includes enrollment loss (from 1655 to 1282); decline in student-teacher ratio from 17/1 to 13/1; short-term debt over $1 million; the struggle of a development program that reached only one-third of its goal; lack of agreement with regard to mission; sharply accentuated management and government issues. (These were the internal issues; external changes were those generally observed, plus shrinking number of out-of-state students).

Initial response: There were a budget freeze, contingency planning, program and personnel retrenchment overall, with adjustments upwards in some departments. These steps led to faculty feeling that the board and administration were interested in fiscal matters only.

Longer-range response: Efforts proceeded to redefine the mission to conform more nearly to practice. A planning group was created to handle planning issues, involving faculty (who were reluctant to take stands on issues involving faculty retrenchment). Faculty, students, and administrators were made voting members of board committees and observers at board meetings. Agreement was reached regarding formal planning for faculty staffing, involving an "annual faculty staffing plan" produced after wide consultation and then submitted to the board for action.

Instead of merely responding to events, the College began a program aimed at managing events and developments. Included were "a marketing plan for recruiting students" (which increased fulltime equivalent enrollment from 1282 to 1483) and expansion of several departments

and programs (business and economics, computer science, four-year nursing for diploma nurses, and interdisciplinary majors). Several off-campus centers developed increasing enrollment in extension programs. A series of mini-campaigns for financial improvement developed confidence and a history of success. The college operated on cautious financial expectations and developed appropriate institutional research for its planning.

Lessons to be learned from this case study include the following:

1. Renewal has a price tag attached to it and takes a certain toll (cf. to a person recuperating from a physical or psychological illness). Retrenchment, even when past, leaves scars and memories. (Does a church-related college have special resources for dealing with adversity, hostilities, bitterness?)

2. Renewal is more likely to come if an institution can be honest and rigorous in facing its realities.

3. Renewal is aided or hindered in the degree that the split between the academic and the fiscal can be healed or bridged. (Might not the church-related college be able to rely on a genuine sense of stewardship in the use of available resources?)

4. The process of re-allocating resources must be built into college planning in the 1980s. (Experiences with redirecting resources and developing appropriate procedures for such re-allocation in better times may put an institution a few steps ahead in the more difficult times . . . before the budget crunch occurs.)

5. Renewal involves ways of handling issues of governance through some structures or procedures "which are not too formal or inflexible yet are explicit enough to enable all persons to know how to function in the renewing process."

6. Renewal requires some victories and successes to cushion the impact of defeats. It needs to be able to identify achievements in specific areas and to celebrate them.

Questions and Discussion

There was active participation in the discussion which followed, with more people having questions to raise and comments to make than could be accommodated in the time that remained.

Among the more pertinent questions and issues dealt with were the following:

What is the common field of Christian discourse which is characteristic of the church-related institutions, or of the faculty at any given church-related institution?

Questions were raised about the Mandala program at St. Olaf, and it was further described by Dr. Wee. One question was about the degree of concurrence which might be expected from the faculty for the point of view expressed (about 60%, not all Lutheran but environment is communal and supportive). Also, Professor Wee was asked whether he really wanted to identify the mission of the college and the church, to which he responded that the difference lies in the means used. The college does what the church does in a specific way.

It was pointed out that the Parsonage Study, *Church-Related Higher Education*, found that often "the best faculties" are now making decisions that are out of harmony with the mission statements of the institutions with which they are affiliated.

Are not the problems of a larger institution so different from those discussed that it is difficult to think of renewal in the same terms?

The cases have all dealt with institutions in various stages of illness or recovery. Have we done any autopsies on colleges that have died? Are there appropriate autopsy procedures? Some persons believed there had been studies made, but could not be explicit.

There were also some specific questions about the Birmingham Southern experience to which answers were given.

General Impressions

Comments after the session indicated uniformly positive reactions to this session and to the Washington segment of the National Congress in general. The case-study approach was obviously a good one in this situation, and the cases were well-chosen. The St. Olaf report elicited the largest number of questions and comments, probably because of its positive character in identifying the church and college and because of the debatable grounds given for that identification, and also because of the very helpful specifics it contained which might very well be transferable to other institutions. All of the statements were well-prepared and effectively presented. Interest in them was obviously high.

Topical Meeting 5: Public Policy Involvement — Process for Church and College (Based on the work of the Study Commission on Public Policy Issues), Gerald H. Lunney, Chairman

Introduction — John W. Frazer, Executive Director of the Council of Independent Kentucky Colleges and Universities

An introductory statement by John Frazer described the focus of this meeting:

The Notre Dame meeting allowed us to focus on public policy in some very specific ways and afforded us an opportunity to examine the rationale for church support of educational institutions in a time when many of our preconceptions are undergoing fundamental changes.

During this Washington meeting of the National Congress, it is our hope to lay out for you some of the major public policy issues of the 1980s which will affect both our churches and our colleges, and at the same time to focus on specific changes in the taxing area that could have a profound impact on both our educational institutions and our institutional churches.

This examination could not come at a more propitious time since recent events in Iran have focused the church-state issue in ways that they have not been focused since the times of the Puritan migration and the Spanish Inquisition. In our own country the emergence of single issue politics threatens to erode the general moral perceptions under which our churches and colleges have functioned so long. It is a critical time that requires us to re-examine in some detail a number of basic assumptions that we have made in the past and based on that examination to lay out some basic objectives in the public policy arena for the 1980s. This task will not be easy for us, for many in both the educational and church communities feel that we should not become involved in the political process.

Using three short presentations and the Notre Dame papers as a base, we hope that this group will address carefully both the probability and effectiveness of educational and ecclesiastical institutional involvement in the public policy process. Specifically, we would like to examine ways in which the church could or should find ways to emphasize its own concerns in certain areas through careful support of the public policy initiatives which have been undertaken on behalf of independent higher education by the National Association of Independent Colleges and Universities (NAICU) and the State Associations and the larger question of perhaps developing public policy presentations that could be made to the annual meetings of our several denominations if such were the pleasure of the denominations.

The agenda for these discussions is a new area for many of us, but it is an area which commands our attention even if we elect not to take directed, specific action; we owe it to the institutions we represent to consider the public policy question in detail from both a philosophical and practical point of view.

Tax Issues — Christine Topping, General Counsel for the National Association of Independent Colleges and Universities

Ms. Topping spoke of a "Tax Theology" related to individual responsibility for charitable giving. In 1978 over $3 billion was given to charitable institutions (501-C-3 institutions under the IRS code). Education is second only to religious organizations in receipt of charitable contributions. Seventeen percent of current fund income for independent colleges and universities comes from gifts.

At the same time, recent IRS efforts to simplify the completion of tax forms discourages charitable giving. In 1979 only 23% of all taxpayers itemized their return. The 77% who used the standard deduction had no tax incentive for charitable giving. (The 1972 tax reforms eliminated any categories represented by the standard deduction. Currently a blanket deduction is granted by Congress.) Two bills, S219 the Packwood-Moynihan Bill and HR 1785 the Fisher-Conable Bill, would allow all taxpayers to deduct all charitable contributions from gross income before determining their taxes whether they filed a short or long form tax return.

Ms. Topping mentioned two theories of net income and taxation. The first holds that income is that which inures to the benefit of the individual, that is, private consumption plus savings. Under this theory a charitable contribution would not be counted as income since it would contribute neither to personal consumption nor accumulation. The second theory is that net income is all income less only that which is essential to the production of that income. Under this theory, the Treasury has rightful access to the individual's net income, and any deduction allowed by the tax code represents foregone governmental income or a "tax expenditure." Charitable deductions would represent such a tax expenditure.

Ms. Topping further explained the impact of "Sunset" legislation if it were to be tied to the legislation relating to taxation. The thrust of "Sunset" legislation is that any program or expenditure which is authorized by Congress is so authorized for a specific period of time. By the end of that time the program or expenditure would be reviewed and either reauthorized or dropped. If the concept of "Sunset" is extended to tax law, there would be two profound consequences. One is that by congressional mandate the second theory of income and taxation described above would be operationally implemented. The other consequence is that there would be a chilling effect on long-range estate planning for charitable giving since the potential donor would be

unable to determine the effect or the cost of his or her bequest to a charitable organization.

Finally, Ms. Topping noted the size of the non-profit charitable sector. There are currently over 460,000 institutions or agencies with IRS 501-C-3 status. One in six professional workers employed in the United States works for a non-profit organization. An average of 50,000 applications for IRS non-profit status are made each year. Many organizations claim non-profit status as religious organizations. For this reason and concomitant taxation and consumer protection reasons, Congress has become concerned. Senator Dole has held hearings on "What constitutes a *religious* organization" leading to the spectre that government might soon attempt to define what is meant by a religious organization or institution.

Chair's summary and reaction: The church and the church-related college must become involved in public policy discussions. (One way they can influence public policy is through the Secretariat of the National Association of Independent Colleges and Universities.) Some may interpret this involvement as self-serving. But, if one considers a theory of income and taxation which could lead to an interpretation of the nation as a totalitarian state, if one considers the possibility that the government will define what constitutes a religion, under the guise of consumer protection, then it becomes apparent that the profound moral, legal, and constitutional issues far outweigh narrow self interests. The church and church-related college must become involved in public policy matters, but this involvement must arise from their fundamental nature if it is to be effective.

Educational and Church-State Issues at the State Level – Dr. Francis J. Michelini, President of the Commission for Independent Colleges and Universities of Pennsylvania

Dr. Michelini observed that the state had replaced the church as the primary social agent in our society. Society's expectations affect public policy. Since our society is rooted in the Judeo-Christian heritage, the state through public policy reflect religious values. This is exemplified by the state's concern for the brotherhood of man, social justice, morality (personal, public, and corporate), and the quality of life (pollution, environment/safety). Voluntary church-related concerns are now the concerns of government. But, this is not a new phenomenon. We have had a value-oriented society for a long time. The history

of the country is the story of facing conditions which are not perceived as problems in other societies.

We must question why the state has moved into areas which are the primary province of voluntary social agencies, including the church and the church-related college. Is it because these agencies have not implemented the values which they ascribe? Is it because organizations under the guise of social concern have worked only for self aggrandizement and self perpetuation? Or is it merely that government is becoming so pervasive that it is moving into all aspects of society even if this movement results in the duplication of services that are being provided by the voluntary social service agencies? Reality is that each of these points holds some truth. What are the implications? We see the irony of government dictating the manner in which voluntary social service agencies will operate to attain their objectives, objectives which were articulated and implemented before they became public policy. The irony of ironies is that some of the agencies articulated and implemented these objectives at great peril because they ran contrary to public policy and popular opinion. This is not a time for the church and church-related college to reject a role in public policy or public policy discussions. Bill Brown in his paper at the Notre Dame meeting called for a non-doctrinal ecumenism, an interdenominational dialogue concerning the place of the church in public policy and the place of the government in social service. Let us endorse this call. We are religious people with values we treasure. We — and government, if it is truly our servant — should join in our concerns for social justice and social service.

Dr. Michelini briefly discussed an aspect of contemporary life which he stated presented a challenge, perhaps a responsibility to churches and church-related colleges. This is the recent emergence of "single issue politics", the phenomenon of groups grasping a single concern and pushing their point of view from a very rigid stance without regard to the impact of this stance on any other separate issues or on society in general. This has gone so far as to support political candidates, whatever their strengths, weaknesses, or quality, who adhere to *their* position on *their* issue and work vigorously for the defeat of candidates, again without regard to quality, of those candidates who do not vigorously support their position. What is obviously missing is a context, a point of stability which can accommodate the several issues which concern the public and which can reconcile differences between these concerns to the best total solution for every individual. The church, whose mission is beyond day to day politics, whose concerns encompass economic,

social, and personal concerns, can supply such a context. The challenge, or is it responsibility, is obvious. The development of a system of ethics based upon truth and scripture but sensitive to the ongoing and ever changing social needs of individuals is a tremendous task. The church-related college, as a center of intellectual ferment within the denomination, is the logical place, both intellectually and physically as somewhat "neutral turf", for the dialogue necessary for the development of this system of ethics.

Chair's summary and reaction: Frazer and Watters in their paper presented at the Notre Dame meeting discussed the historic role of the church in inculcating the concepts of responsibility and commitment into the faithful. Dr. Michelini pointed out the fact that part of the reason the government is so involved in our lives is a failure of the church to heed its own message. Inasmuch as this is true, but for reasons beyond such failure, the church and the church-related college must examine their responsibility and commitment to matters of public policy. A vehicle for that examination lies in the recommendation made by John Frazer in his Introduction.

Public Policy Issues at the Federal Level — Dr. John Dellenback, President of the Christian College Consortium

Dr. Dellenback presented his ideas based on his experience as a state legislator and member of the United States House of Representatives. Congress tends to concern itself as if life is a series of great tidal waves. Such waves as depressions, wars, civil rights, space, and poverty, move across the political consciousness. As a particular wave moves in, laws are passed and then the wave ebbs. Many things are left undone after the ebb, and a large number of the problems in our national life lay in the areas of things which have been thus left undone.

Three great tides consume the consciousness of the Congress at this time: (1) *Inflation in our economy*. The current inflationary cycle defies economic theory. Budget deficits are horrendous. Billions of dollars are expended in excess over income. One great issue in Congress is how we can keep spending in the federal government. (2) *A growing realization that we are not self sufficient*. Concerns around transportation, national security, world economics, etc. are not susceptible to unilateral solution. We are involved as never before in international tides which must have our response. (3) *Defense*. There is a great concern for the military posture of the United States. These three tides are

obviously interrelated, and since they are the tides of the moment, they will color all other actions of the Congress and the federal government in general.

There are also cross currents at work in this tidal model of congressional mentality. (1) *Elderly people*. The nation is growing older. The nation has made commitments to pensions, social security, and health care which have a great impact on the resources which will be available for other programs and needs. (2) *The draft of young people in our nation*. Will there be an involuntary draft? Will it be universal and cover both young men and women? Will a draft go beyond military service and will it consist of alternative forms of national service? What will the implications be for the labor force, for employment in general, and for college enrollments in the various forms of a draft/national service? (3) *Federal support for education*. This is a strong current at all levels of education and revolves around the forms, the methods, and the amounts of aid which should be provided by the federal government.

All of these waves and currents are subsumed by issues which may be beyond national control. These issues deal with the distribution and consumption of the world's resources and production. The issues are unsolved in a world of disproportion.

Energy. One half of the people in the world consume 90% of the energy. The United States, with six percent of the world population, consumes 35% of the energy. If the growth rate of energy consumption which occurred in the 1970s in the United States were to continue, our consumption would double within sixteen years.

Food. The United States is one of the highest consumers. In the period 1964-66 cereal consumption in the world at large was 370 pounds per person while it was 1,600 pounds per person in the United States. In the years 1972-74 cereal consumption in developing nations reached 395 pounds per person while the U.S. per capita consumption had reached 1,850 pounds.

The interaction of population and standard of living. Doubling, or even the historic increasing of the standard of living in affluent nations, will have a much greater impact on the consumption of resources and production than will the doubling of populations in poor countries. Per capita income in the last decade of record rose from $105 to $108 in developing countries while per capita income rose from $3,100 to $4,000 in the industrialized nations.

These facts represent a tremendous challenge to those of us in higher education as we view all of these tides and currents. Colleges and universities must help prepare Americans for the quantum changes

which lie ahead in our lifestyles. This preparation must be moral and ethical as well as psychological and sociological. Church-related higher education has double the burden and responsibility in the days and years ahead. The church-related college must ask – and answer – two questions. How are we preparing our young people for our future world? How should a Christian act in this World of Disparity?

Chair's summary and reaction: Dr. Dellenback has provided us with an insight into the mentality which explains the manner in which the United States Congress works. He has also provided us with a context well beyond national concerns which must be considered as we contemplate involvement in public policy issues. His remarks reinforce the conclusions which are derived from the other speakers. In order to have the greatest impact, the ethical system which is developed to deal with public policy issues must be sensitive to the mentality and operating style of the policy-makers. In addition, since its mission is universal, the church logically has a stake in questions concerning a World of Disparity.

Discussion

The floor was opened to discussion with the general charge to respond to the question, "How do we move forward in the area of public policy as church-related institutions?"

An initial question was, how much do we generate as taxes, productivity, etc. as church-related institutions? Dr. Michelini responded that we can use economic impact to call our value to the attention of public policy makers. We have been very "retiring" in telling our economic impact story.

Dr. Lunney described an internal study done in Kentucky. The "taxation" per student attending Kentucky's independent institutions (federal, state and local payroll taxes plus social security taxes) in 1978 exceeded the tuition charges at Kentucky's state supported universities. Ms. Topping added that John Pearson of the *Wall Street Journal* is a capable source of information on the federal tax outlooks. Ms. Topping also related that tax legislation was no longer the exclusive province of the Senate and House Committees on Taxation. All members of Congress are deeply immersed in the development of taxation legislation. This has implications for individuals and institutions who wish to express their attitude on matters of taxation. Dr. William Jellema of Wartburg College mentioned a report published in 1970 by the American Council on Education, *Estimating the Economic Impact of a*

College or University on its Local Community by John Caffrey and Herbert Isaacs. This could be a very important source as institutions attempt to describe their economic impact.

One participant wondered if a greater effort should be directed at the state level since the federal government appropriates funds to the state for distribution to both state-supported and independent institutions. Dr. Michelini responded in the affirmative and noted that the Supreme Court of the State of Pennsylvania had declared that the state legislature has the right to redirect any federal funds coming into the state. There are possible positive and negative implications for independent higher education attached to this doctrine.

Dr. Robert Hunter, Abilene Christian University, noted that the independent sector of higher education is subject to the same laws and regulations to which the sector of higher education as well as the general citizenry and lawmakers are subject. Ms. Topping, referring to the Victor Hahn paper presented at the Notre Dame meeting, described a subtle distinction. State universities and colleges as quasi-governmental agencies are bound by due process which is based in the Constitution. Independent institutions' relationships with individuals are based in contract law with its foundation in common law and moral law. Dr. Lunney noted that sometimes state institutions are immune from some regulation or standard merely due to their being state entities.

Manley Lindsey, a trustee of the University of Detroit and a professional in a non-educational social service agency, made a request to higher education representatives. There are bigger issues than higher education issues which must be addressed. There are people operating in the nation who act as if they are trying to use the legal process to "secularize our society." The formal presentations reinforce this issue and it should be part of the church's and the church-related college's concern as public policy issues are addressed.

Another member of the audience noted that church-related higher education seems to have remained aloof from church-related elementary and secondary school problems and from other church-related services in our society. The group was charged to become involved in issues relating to these schools and agencies.

Dr. Hal Dawson, President of Atlantic Christian College, noted a significant point relative to the federal deficit problem. "We have, through NAICU, applauded and encouraged federal spending for higher education. But, let me point out that my institution is hurt more by federal spending, printing of money, and actions which spur inflation

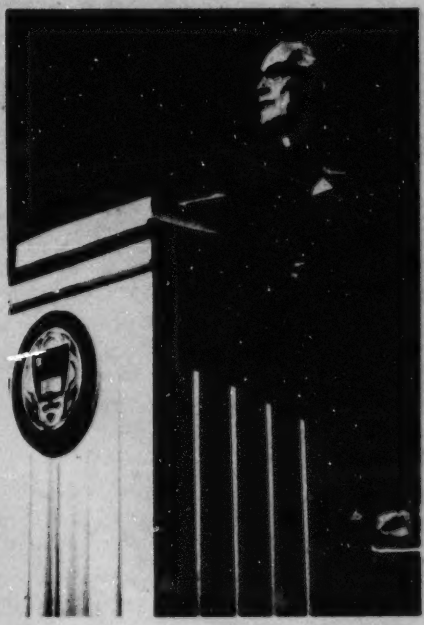
than it is helped by federal funds to assist programs and students. We should recognize our obligation not to over-encourage spending in federal aid – even to our own segment of society."

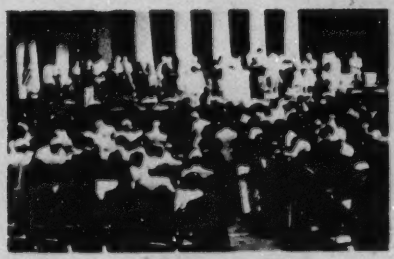
Chair's Summary of Entire Meeting

Note was made of the ease with which we can move from acting as pragmatic individuals attempting to influence public policy to a prayerful seeking of God's help in fostering our activities as members of denominations and professionals at church-related institutions. Our Christian perspective needs to be pervasive and affect all of our activities. The formal remarks and the responses in the meeting reinforced the need for the church and the church-related college to become involved in discussions of public policy and to bring to those discussions the background, history, and morality of the church. The next tidal wave which will sweep across our consciousness is demographic decline. How will the church-related college respond to threats to its very existence?

After due consideration, the members present endorsed the first step in involvement in public policy issues. The group went on record supporting the concept that each denomination at its regular Board of Higher Education meetings, and if possible at its regular denominational meetings, set aside time in the formal agenda for discussions of public policy issues from a background of the denominational heritage and perspective.

Scenes From National Congress
Notre Dame Meeting
June 1979





Chapter 7

MESSAGES FROM TWO MEMBERS OF THE BOARD OF DIRECTORS

The National Congress – Its Work and Action

Shirley M. Jones

My purpose in these few remarks will be to provide a context for and to highlight some of the important issues that you will be considering in discussion of the working paper "Affirmation & Action For Renewal" following this session. Since all delegates have received the document prior to this meeting, I will not insult you by providing a section by section review. However, I do want to underline one statement in the Preface. The working document has attempted to chart a middle course; it has not attempted to take extreme or dramatic positions. Further, it has sought to integrate the concerns raised in the six Study Commissions which have been at work for the last two years and to develop concrete affirmations and actions for your consideration. Your role here is to challenge, question, debate, moderate, improve, and/or expand the basic issues in the document.

And now to the context and the issues. We come together these two days in Washington at a time of national crisis of staggering proportions. Belief that "good old American know-how" will provide answers to overwhelming national and international problems is on the wane. Let us look at a sampling of the most immediate and complex problems:

1. Resolution of issues surrounding the securing, producing, and usage of energy increasingly confounds the experts as well as the average citizen. The price of oil has risen radically and availability is dropping. Opinion is divided on the advisability of producing nuclear energy. Three Mile Island and Livermore, California, remind us of the risks. In every major airport in this country, the traveler is reminded by "pro-nuke" proponents who pursue you with evangelist fervor that we are not united on this issue. There is not a church or college represented here that has not experienced the impact of the increased costs of heat, light, and transportation.

2. We continue to be a nation divided by race and class. President Carter in an address to the Leadership Conference on Civil Rights this week raised concern about what he perceives to be the fading

commitment to civil and human rights in this country. We read earlier this week in documents prepared for the National Association of Independent Colleges and Universities that in spite of efforts at institutional, state, and federal levels, higher education is not equally available to all races and classes. The importance for church and college to raise awareness of the pervasiveness and manifestations of racism, to expose discriminatory employment practices, and to provide educational opportunity regardless of racial background cannot be overestimated.

3. At the time of our meeting last June, we were basking in the rays of hope surrounding peace initiatives between Israel and Egypt. Since that time, we have experienced international alientation and crises in Nicaraugua, El Salvador, and of course Iran. American friendship in the Middle East appears to be in serious trouble with the holding of American hostages in Iran and aggression by the Soviet Union in Afghanistan. We come to Washington aware of the so called "Carter Doctrine" which commits this nation to protecting its interests in the Persian Gulf – and the attendant issues of increases in military spending and the re-institution of registration for the draft. Senator Jacob Javits in his address to the National Association of Independent Colleges and Universities yesterday said that this nation is facing the gravest challenge to international peace since World War II.

Detente with the Soviet Union appears to be under strain and we hear charges and counter charges of withdrawal of support for SALT II, reports of planned embargoes and sanctions, and threats of boycotting the International Olympic Games, which ironically are intended to promote peace and understanding. We recall the debates surrounding the Vietnam War with marches, sit-ins, and teach-ins on college campuses, and the policy statements and actions which divided members of religious bodies just a few short years ago. It is already apparent that the Carter Doctrine will impact church and university whether we like it or not. And again, since our June meeting, we have become aware of the hunger and starvation of Cambodians, a situation that is so massive it threatens the survival of a whole nation of people. Who among us has not participated in stop-gap measures, such as sacrifice suppers, special fund appeals, commitment of church personnel, letters to government officials with the power to release foodstuff, or supporting individuals and families seeking refuge in the United States.

In a time when many experts, including Daniel Bell of Columbia University, tell us that we have moved into an age which can be described as the "End of Ideology," we are discovering the power of

ideological beliefs. Martin Marty in the last edition of "Context" says, "People are learning to see belatedly that religion is an essential element in the volatile mix of ethnicity, culture, tribe, and politics. Americans have learned how powerful the Ayatola became through his fundamental assertiveness and how feared the Pope has become by being aggressive about boundaries." Marty suggests that there are two ways to approach such realities: "The hard line" – whatever they do we will match; or "dialogue" – which is what we are all about here this week.

Enough about the context in which we come to deliberate the issues surrounding church and college today. It is for me a sign of hope that we gather as persons representing 100 million church members and 600 church-related colleges and universities to struggle through the meaning of faith and action, to be in dialogue and to seek consensus where possible. The document with which we will be working this afternoon stresses the positive dimensions of our diversity and the fact of diversity per se, but we are also reminded that diversity is a positive value only when it is exercised in the context of unity. Otherwise, we will have what some have termed "tribalism." Our unity is found in belief in Jesus Christ as Lord and Saviour and in His call for us to be reconcilers in the world. As Richard P. McBrien puts it in the National Congress volume – *Mission, a Shared Vision of Educational Purpose* – "the church", and we might add the church-related college, is "that community called by God the Father to acknowledge the Lordship of Christ, the Son, in word and sacrament and to participate in Christ's mission for the Kingdom of God in and through the power of the Holy Spirit." We are reminded by Bob Parsonage later in that same volume that the first university in America was established less than two hundred and fifty years ago with the desire to "extend the sovereign will of God over his creation, to provide the church with a learned clergy, to increase knowledge and wisdom, to propogate the faith, to increase the sway of church and sect over society and in the lives of the faithful, to serve the common good, and to minister to the spiritual and educational needs of the disinherited of the earth." While that was the prevailing purpose for all of higher education in 1636, we find today that "belief in the sovereignty of God and in the relevance of God's action in Jesus Christ to the whole of life" constitues an alternative world-view or interpretation of knowledge within the world of higher education.

We have a rich heritage, but the work cut out for this National Congress and for the denominations and institutions in the months and years ahead is to determine a sense of purpose that is as clear and compelling for us today as was that vision in 1636. Joseph Tetlow in an

article in the December 29, 1979, issue of *America* suggests that the crisis of purpose "is rooted in the relationship between church and college in their shared mission". He further asserts that resolution of problems for church-related institutions lies not merely "in state aid or better fund drives . . . but in a radical renewal of common mission (for church and college) re-defined in terms of current realities." We are aware that several denominations have already mounted denomination-wide efforts to assess the images and expectations of church-related colleges held by people in the pew, and to develop statements and actions of partnership between church and college. While some in the church have considered the development of such understandings to be a way "to get colleges back in line with denominational thinking", I for one welcome the process as a challenge to the church as well as the college to rethink purposes and goals. Other denominations have given significant leadership to the legal and public policy issues facing church-related higher education. You will have opportunity in the work of the afternoon to define those areas requiring unified action and those calling for denominational and institutional action.

I have already alluded to the challenge for renewal in the church as a significant by-product of these sessions, and the need for church and college to work together to resolve the crisis of purpose as they relate one to the other, and to the world of higher education. The one remaining emphasis in the work ahead is the action which is envisioned for colleges and universities who seek renewal. While much of the material prepared for these sessions may appear to some to be "business as usual," it is alarming to note the number of institutions that continue to operate with outmoded assumptions and expectations, and inadequate operational procedures. Later today we will be reviewing and critiquing a proposed *inventory* for church-related institutions that will assist a college or university to assess its sense of mission and purpose, its educational programs, and its concern and commitment to struggle with the issues of society from a religious perspective. We will also be analyzing the effectiveness of nitty gritty issues like governance, legal concerns, financial support, management, and public policy concerns. These too are deeply religious and theological concerns.

It may well be that if all the institutions represented within the twenty-three denominations of this National Congress were to take seriously the issues raised in the two working papers, there is the possibility that fewer institutions would identify themselves as church-related. We must meet that possibility without fear, for numbers are less important than the promise of renewed commitment and confidence

in the mission of church-related higher education. The church has every right to expect an integrity of purpose and mission consistent with the values of the denomination. On the other hand, as I indicated earlier, the college has an opportunity to challenge the church to become a learning, growing, acting community. Institutions, be they church or college, tend to be self-perpetuating and self-satisfied, and only as the relationship between church and college becomes one of equals sharing, struggling, and acting together can each grow toward new understanding and maturity.

In his article titled "Church-Related Higher Education and Social Issues," David O'Brien comments:

> At this moment in history the human community grapples with a host of awesome problems which threaten the most cherished values of the Christian tradition, the dignity and worth of the human person and the hope of human fulfillment, which place the very future of humanity in jeopardy. Everywhere Christian churches are struggling toward a new vision of their ministry to a world in crisis. In the U.S. concern with the limitations of resources and technologies combines with the weakening of the national consensus to produce a renewed preoccupation with basic issues of meaning and value. Successful response to these problems requires both competence and commitment, serious and disciplined study, and equally serious concern for human rights and social justice. In this situation, church-related colleges and universities can and must play a significant role. Renewing their own sense of purpose, reconfirming their bonds with distinct communities of Christians, they are determined to face the issues of the time with courage and conviction. To the extent they are able to do so, they may well contribute to the revitalization of the church and the renewal of society.

General Observations About the National Congress

Ralph Tanner

I want to make some general observations about this National Congress and, perhaps more particularly, where we go from here. A good deal of what I might say has been said more eloquently by you and by the writers. I am in particular debt to Dean Faith Burgess this

morning for having said, in essense, what a beautiful experience this has been for those of us who have worked with it, an experience of coming together as Christian believers, dedicated to the proposition of the search for truth; that is a beautiful thing. I have been privileged to grow because of you during that process.

At the outset of our planning for the National Congress, we said that we would honor the historic contributions that our institutions have made across the years in this country, but we would not do that by reading any eulogies. We would do that on a note of celebration. We would sound that note of celebration as prelude to what yet may be ahead of us if we can but find the wisdom to chart the appropriate courses for these institutions that we enjoy.

We must avoid the chilling effect of talking only to ourselves. We have said this before; we must continue to be reminded of that. We must avoid talking only to the professionals related to higher education, only to the professionals related to the church. One single sector of society, ours, is not going to provide us with the necessary salvation. We have obviously not plumbed to the depths, if I can try a clumsy metaphor. Perhaps we have come to fish through the ice but without adequate tools of the craft. That may remain to be seen. I think we have to be willing to raise more questions than we have yet raised.

Someone suggested to me yesterday afternoon that we have to ask the great questions, that we have been concerned too much with the mundane, with the day-to-day operation, with the picky things that tend to obscure the broader picture. We have to ask the great questions, such questions as some of our founders asked in both churches and institutions as we began this business of church-related higher eduation in this country in 1636, or perhaps even a bit before. One of my colleagues is very fond of citing Chesterton's observation that it is one thing to lift up one's eyes to the hills and yet quite another thing to drag his carcass there.

I want to suggest to you that while we are thinking lofty thoughts, and while we are raising the great questions, we yet have the responsibility of dragging our carcasses to wherever it is the answers can be found. We must send the strong and very clear, unobscured story to the public at large of who it is we are and what it is we are about. I am not telling you anything you have not said already in the working papers and other materials. As we review academic programs, let me be so bold as to say that we ought to stop talking about "*postsecondary education*," that is a term that has come into great currency lately, but it reminds me that perhaps we are glancing backwards for our models. I

would suggest to you that a better terminology might derive from a little essay by John Henry Newman on *The Idea of a University*, that we have rather than the "delivery of academic services," a goal circumscribed within the language of that essay. The church-related colleges and universities have the task of dealing not only with the training of individuals with a mastery of techniques, of mechanics, but we have the greater and far more satisfying and fulfilling responsibility of speaking to the souls of persons. Undergraduates can produce atomic bombs. What of the souls of those undergraduates who have the fingers to put on the buttons? That sounds like very easy rhetoric, very easy rhetoric. But if it is not any more than that, then perhaps the whole purpose of this National Congress will have fallen very flat. It is not far from rhetoric to meaning, if good minds put their thoughts in the right places.

As we look to the future, let me just raise these questions. Could we not envision and establish a National Education and Development Board, or bank, modeled after a Reconstruction Finance Corporation, or a Federal Land Bank, or a Tennessee Valley Authority, or a World Bank? If we think we have answered all the questions, then we are wrong.

Again, I want to thank Dean Burgess and you for having said to us, through those reports and your own commentary on them, much more eloquently than I have been able to report back to you, the "ethos" that seems to me to surround our work together. I claim you all as colleagues and as friends. Thank you.

Scenes From National Congress
Notre Dame Meeting
June 1979

Chapter 8

CONCLUDING ADDRESS BY THE SECRETARY OF EDUCATION

Shirley M. Hufstedler

There is both a certain symmetry and a touch of irony to this occasion. The symmetry is that I am here on behalf of the newest force in American education, while you are here on behalf of the oldest. The irony is that I am doing the talking, and you are listening. It ought to be the other way around, and I assure you that, on other occasions, it will be. For today, however, I shall take as my text Matthew 29:6 – "And the last shall be first."

I must say that I am impressed to be in a room big enough to hold twenty-three denominations without a visible fight. As I think about it, I might change the text to Isaiah 11:6 where the prophet says that "The wolf shall dwell with the lamb; the leopard shall lie down with the kid; and the Baptist, the Catholic, and the Methodist shall sup together." By God's grace, and by John Moseley's, it has come to pass.

I wish President Carter could be here to see this. As Father Hesburgh said and as the President said to me, he really wanted to be. I think it would give him new hope. Lately, the wolves have shown a disturbing tendency to devour the sheep. Preoccupied with the international situation, the President asked me to keep his appointment with you today. In exchange, I asked for his help with some of the new Department's international problems. As many of you know, the department will inherit the responsibility for military schools abroad. I suggested to him we may have some difficulty trying to fill teaching vacancies in Iran. He seemed sympathetic.

Honoring the President's request required me to do some rearranging of a hectic schedule, and I was glad to do it. The chance to bring Presidential greetings and to open a dialogue with you was too good to pass up. We have much to say to each other and it is important that we begin right away, for we are entering, as each of us recognizes, a crucial time in the history of American education.

After decades of unparalleled growth and prosperity, a period of uncertainty stretches before all of us. The baby boom has subsided, but inflation has not. With both enrollments and costs under pressure, all of the nation's colleges and universities – both public and private – will feel the squeeze.

We are going to have to push ourselves away from the banquet table

and go on a diet. That in itself is not a bad thing. A diet by no means has to be bland, and it is good for both the physical and the intellectual health. Nevertheless, making the necessary adjustments will not be without pain. We need to begin planning now and preparing now for the problems that we know are arriving.

That is why I am so impressed with the work of this Congress. You have addressed yourselves to the key questions in a timely manner. You have done it with a spirit of cooperation and good will that does all of you enormous credit. And it seems to me that you have made genuine progress. Issues have been examined; insights shared; data collected; and the great questions that your institutions will face in the coming years have been clearly framed. As you conclude this phase of your work, permit me to offer my personal congratulations to you, and those of President Carter, on a job exceedingly well done.

Now comes the day of reckoning. After two years of study and deliberation, you must return to your denominations and pose the most fundamental question: What is the mission of church-related colleges in the 1980s? We know why they were founded; we know why they were here a century ago; but why are they here today? And why should they be here tomorrow?

With twenty-three denominations involved, I feel safe in predicting at least forty different answers to these questions. I am in no position to predict or to influence any denomination's responses. I have seen, however, as a trustee of a church-related college, Occidental College, some of these challenges. And my new job does give me, shall we say, an ecumenical view of things. Between those two roles, I have gained some insights that may be of interest – and, I hope, of help – as each denomination works internally to define its own mission and its own affiliated schools' development. In that spirit, here are some reflections, from both a personal and a national perspective, on what church-related schools offer that is worth having today – and that is worth saving for tomorrow.

I begin with history and history's companion: tradition.

These have little to do with aged buildings and campus customs. Rather, they have to do with people drawing strength and inspiration and solace from those who went before. They involve living comfortably with the past – not *in* the past, but *with* the past. No institutions in American life provide a truer sense of history and tradition than our church-related colleges.

Three hundred and forty years ago, the first generation of colleges began to appear in America. First came Harvard in 1639, then one after

another came schools like William and Mary, Yale, and Brown. Almost all of these first colleges grew out of the churches, modeled on the great European universities which had sprung from the medieval church half a millenium before.

It was more than a hundred and fifty years before the first public universities opened their doors, and still another hundred and fifty years passed before their enrollments grew larger than those of the private schools. Historically, then, private, mainly church-related, schools have not been simply an important part of American higher education. They have been the backbone of American higher education. Drawing on centuries of traditions, these schools educated the leaders and the teachers, the artists and the clerics, the statesmen and the builders of the nation. That is a past to be proud of and to preserve.

Few of us would argue that yesterday's glory is, by itself, justification for tomorrow's existence. Still, in an age when "Future Shock" is a great deal more than simply the title of a book, when so many young people feel isolated and rootless, we should not lightly discard institutions that can trace their origin and their inspiration back over eight hundred years. By their continued existence and vitality, church-related colleges – even the newest and most modern – are constant reminders of a rich cultural and national heritage. When even one is lost, the tragedy is not that the victory bell rusts or that the buildings decay. The tragedy is that a precious link with the past is broken, and that our sense of who we are and whence we came is diminished.

History, of course, is much more than mere persistence; tradition is much more than a habit. Your colleges are valuable not simply because they have stood so long against the pressures of time, but because the ideas that they have stood for – and stand for today – are worth protecting.

First among these is a focus on human and spiritual values. Many other functions of church-related colleges can be duplicated, if not by public institutions then by secular ones. But evolutions of the law, and of the secular academic spirit, have greatly weakened the study of morality and faith at the public universities – and at many private ones as well. Serious academic inquiry into these matters has become almost exclusively the domain of church-related colleges and universities.

I, for one, can see no sign that the need for such inquiry and such institutions is lessening. Indeed, the signs are all the other way. In an age when technology magnifies the consequences of individual and collective actions, the need to consider questions of morality has never

been greater. While justice and harmony remain elusive, as always they have been, as always they shall be, who can question the need to examine and to re-examine our relationships with God and with one another? The colleges that sustain that study are just as precious, just as irreplaceable, as those that sustain basic research in the physical sciences – and, perhaps, in the long run, even more so.

The second great tradition of church-related colleges, this one shared with other private schools, is a heritage of independence. I do not mean independence in the romantic sense of absolute freedom from entanglements and obligations. In our interdependent world, few individuals and even fewer institutions can escape the pressures of society. My years on the Board of Occidental College certainly taught me that small private colleges do not escape those pressures. They must attract students, renew faculties, impress private donors, and retain denominational support all at the same time. To keep that many balls in the air at once is a good trick. And, when one is fully engaged in it, the romantic notion of independence seems downright laughable.

I am reminded here of my friend, Dick Gilman, President of Occidental. He was attracted to a discussion of the ancient Greek dictum: "He whom the gods would destroy, they first make mad." You may be less familiar with Dick's reply. He said, "They could do the same job in half the time by making him a college president." It was not hard to persuade Dick to come east and help me for a little while pulling together the Department of Education, which is not a small task but is one in which you need not worry whether the football team has has a good year.

So when we speak of the independence of private and church-related colleges, we need not delude ourselves or our listeners with visions of ivory towers standing aloof from the hurly-burly of everyday life. You are independent not because you are free of commitments but because you have made commitments of the highest order – commitments that transcend the pressures and the passions of the moment. Secure in those commitments, you offer respite, perspective, and places to gather courage to stand against the tide.

Independence has been wryly defined as the right to be wrong. A more complete definition could be drawn from Thoreau, a man who had a lot of thoughtful things to say about many, many problems. You remember, and it has been paraphrased so very often, the right to "march to a different drummer." That is the right which this country's private colleges and universities have always treasured.

In 1826, when it was incredible to suppose that state universities

might someday admit black students, Amherst College granted a degree to Edward Jones. In 1833, when the mere notion of higher education for women was subversive, Oberlin College opened its doors to them. When great political and social movements have sought to scourge the schools of the unorthodox, private colleges have harbored the brave few who dared to be different. When, in our own day, sweeping edicts come down from Washington, resistance – or indifference – centers on these campuses. And while, as I have already noted, it has become unfashionable to dwell on questions of religion, hundreds of colleges continue to insist that nothing in all of life is more relevant to the human condition.

There will be those who demur and say that, for every heroic stand by an independent college on behalf of human liberty and reason, one might as easily cite cases of mindless dogma or stubborn racism. Whatever may be the bacterium of truth in that observation, it is completely irrelevant. A great nation will not perish because some have marched to poor destinations following bad drummers. But if, in some tumultuous moment of crisis, no ear is attuned to the one soft rhythm that leads to safety and leads to freedom, the consequences may be incalculable.

As the Secretary of Education, I would not have any school define its mission solely in terms of history, values, and independence. Schools are places for learning, and they must ultimately justify their existence by the quality of the education that they offer. The educational quality and accomplishment of church-related colleges is a fact beyond dispute. The question now is whether these schools have any special contribution to make to American education in the 1980s and beyond.

My personal answer is a very resounding yes!

At a time of general concern over achievement, you continue to offer excellence. I refer not just to the excellence of enormous research facilities and faculties laden with Nobel laureates. Few schools in the nation can aspire to that standard – although some of them that do so are among your number. There is also a form of excellence based on simple, more traditional values: faculties dedicated to teaching and accessible to students, high expectations and firm standards, careful academic counseling, and personal attention to the progress and problems of each student. Your colleges have always followed that road to excellence, and I applaud you for it.

In an era of standardization, you continue to offer flexibility and innovation. A student body of 40,000 renders experiments very unwieldy. Public accountability to press and legislature makes them risky as well. That is why smaller, independent colleges have always

been the innovators in American education. The need and the possibilities for that role are as great, and in my view even greater, today than they ever were before.

As public institutions become even more impersonal, you continue to offer education on a human scale. There are obvious advantages to smaller and more intimate schools. But scale has less to do with size than might otherwise be thought. It has more to do with building a sense of community, a sense of support and concern for one another. Few things can make so meaningful an addition to the college experience. Your colleges, by their very nature, have always done this exceptionally well.

Just to list ongoing educational contributions would require several more courses for our luncheon, and as I already told you, we all ought to be on a diet. If, however, I had to characterize in one word your contribution not only to education but to national life, the word, as Father Hesburgh said, is diversity.

The institutions represented here, as you very well know, range in size from 30,000 students to 300. They run the gamut from total dependence on their churches to complete autonomy. They serve as centers to disparate communities – not only the towns and cities in which they are located, but the extended religious and ethnic groups which sustain them. They include the new and the old, the affluent and the hard-pressed. They represent every extreme of social and academic policy. They grew up at different moments in history and have addressed themselves to different needs. Among them, they represent an enormous portion of the total range of educational choices available to young people today. Without them, American education would be immeasurably blander and poorer.

If I may summarize the message that I would like to have you take back to your different denominations, it is this: All America will be watching with interest and with concern as you continue the work begun by this Congress. We treasure your colleges and universities for their rich tradition and history, for their moral guidance, for their sturdy independence, for their educational excellence and, most of all, for their glorious, and irreplaceable diversity. They are badly needed today – as much as at any time in our history, and they will be at least as necessary tomorrow.

At this point in the sermon, before too many have dozed off, I believe it is customary to pass a collection plate.

Since church-related schools are of such national importance, it is only natural that some of the more worldly among you are wondering

what, if anything, the federal government can do to help them survive. Coming from a judicial background, I am particularly sensitive to the legal issues involved. Even so, I believe that there can be, and there should be, further assistance to young people attending private institutions. We can do a better job of delivering the needed services while still adhering meticulously to the constitutional guidelines.

Having said that, I guess I have to drop a caveat. Entirely apart from the constitutional commands, there is a very worrisome question, and I know you are aware of it. To what extent is it ultimately wise for private structures – and particularly for religious ones – to become dependent on the federal government?

As a matter of necessity, the federal government must impose strict requirements of both eligibility and accountability. These requirements, as you are only too well aware, can pose serious questions of intrusions upon privacy and intrusions upon conscience. Yet freedom from outside interference when dealing with such questions is a basic part of the rationale for having private schools in the first place. This makes it an extremely sensitive task to help in a nonobtrusive way.

In the government's eagerness to help and the schools' anxiety to meet payrolls, it is easy to miss the gradual development of a whole variety of dependencies – and to ignore their long-term consequences. Such dependencies can prove exceedingly difficult to break. Over time, they also tend to exert pressure, in oblique but nevertheless real ways, on institutional decision-making. Situations can arise which put the new-found necessity of retaining federal support in conflict with a college's basic goals. The results can be devastating, especially for religious institutions.

In order to preserve the values of private versus public education, we must keep in mind at all times what our real mission is. This means carefully considering each proposal to determine whether the benefits conveyed are worth the entanglements involved. It means reminding ourselves over and over again that excessive dependency on the will and the wishes of others is never a healthy thing – and that sometimes it can be fatal.

Constitutional questions aside, it may well be that the safest way for the federal government to help is by continuing to provide assistance, in the form of grants and loans, to students rather than to institutions. Even these programs are not without their problems, as evidenced by the current litigation with Grove City College. Still, they are the best means currently available for providing assistance without totally corrupting the recipients.

I am very much interested in hearing about other ideas that you have for accomplishing the same end. There may be possibilities in the area of targeting funds to meet the specific needs of special students – for instance, the handicapped. Such aid would pose relatively few religious and moral questions. Perhaps a program could be devised to avoid the Scylla of entanglement and the Charybdis of constitutional prohibitions. I am telling you I want to hear what you have to say about that.

In the meantime, there are important things that can be done to improve existing programs. We can cast a critical eye, for instance, on regulations. The need for proper oversight of federal funds is manifest, of course, but there is no reason for excessive or excessively burdensome paperwork.

I know it should gladden every heart and save what is left of your vision to know that one of my first projects is to launch a thorough review of every program regulation in the Department of Education to see which are really necessary and which serve only to strangle the very programs they are supposed to help. Nothing gives me greater pleasure than to take a large pair of shears and cut through unnecessary red tape, and I assure you I intend to do just exactly that.

At the same time, we must establish and uphold the integrity of our grant and loan programs in the public mind. That means closing interest loopholes, cutting default rates, and controlling costs. And, if we are not to face a host of new regulations, it means that colleges themselves have got to show leadership. If we fail to do these things, we are going to be faced with a true disaster, because we are going to lose public support.

President Carter has headed the most pro-education administration in American history. There is, however, no guarantee that each new President – for instance the President to be elected in 1984 – will be so favorable. In the long cycle of national politics, nothing is forever. At some time, the reins of government will quite likely be in the hands of people who are much less inclined to spend federal dollars for student assistance. And, when that day comes, the only protection for those who depend on those dollars will lie in broad public support for the programs that you offer in education.

Lately, there has been a whole spate of news items about the costs and abuses of student aid programs. If prolonged, those reports can have the consequence of undermining public confidence. As many of you know, I am a Californian, and I have watched the pressure on property taxes build to the point of the explosion of Proposition 13. If the experience taught me anything, it is that public confidence, once

lost, is almost impossible to regain.

If we are to avoid a similar catastrophe, all of us, working together, must reassure the people of America that student aid programs are equitable, cost-efficient, and well administered. And we must bring skyrocketing costs under control. President Carter has proposed changes in the Higher Education Act that would accomplish these ends. I am going up to the Hill to work for them in Congress. I strongly advise each of you to do the same.

I would like to conclude with a few thoughts about what church-related colleges can do to help themselves. I am afraid that my division of time was a little misleading. To give a truer picture of the relative efforts required, I should have begun with self help and talked for half an hour – leaving perhaps thirty seconds at the end to touch on federal assistance. The fact is that largesse from Washington will be utterly irrelevant to colleges that do not begin planning now to make the best use of their own resources – they will not be around long enough to fill out the forms.

The first thing I would urge on each one of you is to take the problem seriously. I think each of you *is* taking the problem seriously. The long awaited enrollment decline is already upon us. I know that each of you has a strong overall program that will not be affected. But I happen to be worried about the person seated immediately to your right – that person's school may be in serious trouble.

The second thing to do is to make an honest evaluation of your problem areas. You do not have to tell anybody what they are, but you need to know. And the sooner you know, the better, because some of the standards and practices that suited the palmy days of the 1960s and 1970s are just not going to be good enough for the 1980s. Take a look at the curriculum, at recruitment and financial aid, at overall costs. Examine the competition you are facing now and how it will change.

Consider the faculty. I do not know any college president or any college dean who does not spend a great deal of time considering the faculty. Though, perhaps not as much cumulative time as the faculty spends considering the dean and the president. But we do have to worry that faculties are being increasingly impacted by the cumulative, aging population, a very significant proportion of which is white males with low energy, solid tenure, and perfect health.

When you have examined your problems, please do the same thing for your strengths and possibilities. Then tap the creativity and the commitment of your whole college community to help you devise a

plan for the future. I am not for a moment suggesting it has to be some kind of radical, change-the-world sort of thing, unless that is what you want to do. It simply needs to be a realistic plan for addressing your own school's long-range needs.

Please do not be afraid to seek out and study other person's models of success. There happen to be quite a lot of them. Some schools have met the enrollment challenge by more aggressive marketing and improved recruitment of regular students. Others have met the same challenge by going outside the traditional 18-22-year-old pool of students. They focus on women returning to the work force, on career people retooling for new jobs, on senior citizens who are in school for the first time for the fun of it.

Do not be afraid, either, to try things that you have never tried before. There are a lot of possibilities on that, too. I would just love to see colleges and universities for the first time enter into some genuinely exciting joint ventures with private sector employers. Perhaps, for example, faculty members could make temporary exhanges with junior and middle management in private corporations. The companies would get some new thinking on the job, while allowing their regular employees to get a refreshing dose of the humanities. These people could be exposed to an entirely new set of concepts – ideas that they had encountered neither in prior graduate nor in undergraduate work, nor in their lives and times in the commercial world. The arrangement might allow colleges to renew older faculty members and, at the same time, to bring some fresh new minds onto campus without the normal worries over tenure.

A project like that requires no vast infusions of federal money. On the contrary, it depends, like so much else, on the ingenuity, the talent, and the imagination of colleges and universities. It is precisely because America's church-related colleges have those qualities in abundance that I hold no fear for their future.

To acknowledge a problem is very far from being defeated by it. Rather, it is, I think, the first step toward ultimate victory. The song of doom is a never-ending refrain, but every institution represented in this room has survived far more difficult times than these. In moments of doubt we should do well to remember the prophecy of Dr. J. H. Reynolds, President of Hendrix College: "The rapid growth of tax-supported institutions . . . throws a tremendous strain on the church-related colleges . . . It constitutes a national emergency not second in importance to . . . droughts and floods . . . The future of the detached college is seriously menaced."

Well, the words were written in 1932, and church-related colleges have survived in the interim three wars, a depression, and even Dr. Reynolds. Today private universities and colleges enroll more students than they ever did. Last year, they grew faster than any other type of college. I just do not think that is bad for a doomed species.

My closing piece of advice which, like almost all advice, is gratuitous, and worth what is usually paid for it, is to suggest to you that all of us who value church-related colleges should enter the new decade with flying flags and heads held very high. As the heirs to a magnificent tradition, there can be no reasonable bounds on our optimism, on our confidence, and on our future.

APPENDIX

GENERAL STATEMENT OF CONTRIBUTORS TO THE NATIONAL CONGRESS, INCLUDING FINANCIAL SUPPORT

As noted in the Preface, many individuals and groups made valuable contributions of time, effort, and money to the National Congress. This Appendix identifies the key people and organizations: denominations and church groups, Board of Directors, Denominational Liaison Officers, Study Commission chairmen, National Committee members, and foundations which supported the National Congress. Space does not permit the listing of all delegates to the Notre Dame and Washington meetings, but they too made their contribution. The cause of church-related higher education owes a debt to one and all.

The Twenty-Four Participating Denominations and Church Groups

From the beginning of the planning for the National Congress and throughout all activities, the participating denominations and church groups have been the core of the effort. They contributed the important, initial funds to support the National Congress, and through them the word about and involvement in the endeavor spread to include significant numbers of church and college people. The National Congress would have been impossible without these groups.

African Methodist Episcopal Church
American Baptist Churches in the USA
American Lutheran Church
Christian Church
Christian College Coalition
Christian Methodist Episcopal Church
Church of the Brethren
Church of Christ
Church of God
Church of Jesus Christ of Latter-Day Saints
Church of the Nazarene
The Episcopal Church
Free Methodist Church of North America
Lutheran Church in America
Lutheran Church, Missouri Synod

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Mennonite Church
Presbyterian Church, US
Religious Society of Friends
Association of Catholic Colleges and Universities
General Conderence of Seventh-day Adventists
Southern Baptist Convention
United Church of Christ
United Methodist Church
United Presbyterian Church in the USA

The Board of Directors

No enterprise of the magnitude of the National Congress can be successful without a small group of individuals who are willing to take responsibility for setting directions and making decisions. This task has been assumed by the Board of Directors and, in the interim between meetings of the full Board, by its Executive Committee. All involved in the National Congress are grateful for their leadership.

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**Member of Executive Committee*
***Member of Executive Committee ex officio*

Denominational Liaison Officers

Each denomination and church group has its own organization and procedures through which it operates. Working with twenty-four such groups would have been impossible had it not been for those who served as Denominational Liaison Officers for the National Congress. They were the important people who took care of the continuing needs of the National Congress within the denomination, and they brought to reality a National Congress that moved beyond formal structures and bureaucracy to a broad spectrum of people throughout churches and colleges alike.

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The substantive work on issues challenging church-related colleges and college-related churches was accomplished through the six Study Commissions. Each Commission consisted of several persons, with a Chairman responsible for guiding and coordinating the Commission's efforts. Each Chairman also worked closely with the National Congress Executive Committee and staff in planning appropriate activities at the two national meetings. The Study Commission work thus was the heart of much of the rest of the National Congress effort.

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The full membership of the six Study Commissions is given in other published volumes of the National Congress (members of Study Commissions One, Two, and Three in Volume 2, and members of Study Commissions Four, Five, and Six in Volume 3), including the designation of writers and of critique members.

Members of the National Committee

By lending their names and encouragement to the National Congress, members of the National Committee have given significant support to the entire enterprise. They have served as bridges to the public at large as well as to the full constituencies of churches and colleges. The full impact of their involvement cannot be precisely measured, but the importance of their assistance cannot be questioned.

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Although the participating denominations and church groups gave their own financial support to the National Congress, and although in many instances time and resources were generously contributed, nevertheless financial underwriting beyond the capability of the two-year National Congress was also required. Three national foundations provided that underwriting:

The Arthur Vining Davis Foundations
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The grants made by these foundations were specifically for Study Commission work and thus supported the substantive examination of issues facing colleges and churches. In addition to the financial support, the foresight of the foundations and their willingness to be involved in an unprecedented venture for church-related higher education gave added vigor and determination to the initiators and participants in the National Congress. Grateful appreciation is expressed for both the financial and the moral support.